DECEMBER 15, 1960

THE UNITED CHURCH

OBSERVER

Miller Services

Christmas in a Factory
by Aubrey Wice

The Revolution that Turned Sour
by A. C. Forrest

Letters

People in Glass Houses

Dear Sir: Congratulations on your series of interviews "Voices from Behind the Curtain" . . .

Communism considers dialectical materialism as the mainspring of history and society. Capitalism is based on the profit motive. Both economic systems are godless and materialistic. It is hysteria and hypocrisy which makes North Americans throw stones from glass houses of trashy materialism.

The communists deny God, but we . . . mock Him.

Vancouver, B.C. Ronald L. Faris.

Unpalatable Theology

Dear Sir: "Pass the Theology—Please!" (Nov. 15). Yes, thank you. But could we have it plain and simple—just the way Jesus served it—no mysterious dressings of Virgin Birth or Resurrection? The former He never mentioned, and the latter had not happened yet.

"What is left? the plate is empty," say some of our staunchest Christians. But, no! Jesus sent the disciples out two by two to preach . . . good tidings of God. . . What was Jesus' Gospel?

The good news was that **God is indwelling in man.** He had found this out for Himself, and wanted all mankind to have a like awareness for themselves. Is there not glory and inexpressible joy enough in this realization without the (to some) unpalatable and indigestible "dressing"? . . .

Pointe Claire, Que. Eleanor Smith.

"Ping" Again

Dear Sir: **The Observer**, and especially the last edition, is definitely "Ping."

La Riviere, Man. Geoff Lester.

Biased and Ignorant

Dear Sir: I notice an editorial in the November 1st issue of **The Observer** entitled: "They Slander the United Church." How childish some of our educated men become when someone takes them to task. I think your editorials and questions and answers sometimes are very careless writing, very biased and very ignorant. But I have not written you off yet. I fully agree with the editor of **The Gospel Witness** denouncing your booklet, **Life and Death.** . .

Osgoode, Ont. William S. Bower.

Dear Sir: Re your editorial — "They Slander the United Church," certain denominations look at the United Church from the standpoint of New Testament Christianity and they have no choice but to label the United Church as "Apostate." The United Church presents its official statement of faith in such terms as to try to satisfy all segments of its membership. However, its true theological position becomes apparent in the explanation of its doctrines as presented by Professor Ebbutt and some of the compilers of **Life and Death.** . .

Your reaction to this same editorial on the matter of "temperance" also seems to me to be unjustified. Let's face it—the United Church HAS changed its stand on the beverage alcohol issue. While you officially advocate that "voluntary total abstinence is . . . the safest and best policy" you don't really expect this from the bulk of your membership. . .

R. Gordon Erb, MD.
St. Joseph's Island, Ont.

Editor's Note: Though we welcome criticism and do not like to argue with writers on this page, this letter does reflect common, probably sincere, but twisted thinking. For example, the second sentence is, we believe, untrue and unfair.

"Now why would he pick a busy day like Christmas for a special service!"

More Bias

Dear Sir: In the September 15th **Observer**, I read that the United Church has 26 churches in Edmonton, and the Lutheran and Baptist follow with 19 churches apiece. What about the Anglicans with 21?

This is not the first time I have found an anti-Anglican bias in your otherwise interesting publication.

Oakville, Ont. (Rev.) B. C. Purcell.

Beverage Room Pastor

Dear Sir: A couple of weeks ago **The Evening Telegram** carried a picture of the Rev. Arthur Packman pouring a beer in a Toronto beverage room. This CP Wirephoto indicated that Mr. Packman was "trying to take religion to the beverage room. . ."

The Observer has criticized the **Gospel Witness** for not observing the position of the United Church on alcohol. How can you expect otherwise when some of our ministers engage in the drinking of alcohol, and you, as editor of the official organ of the United Church, even offer best wishes. I think that there is a place in the beverage rooms for ministers of the gospel, but I do not think that in order to promote the Christian gospel they must become "one of the boys". . .

(Rev.) J. Berkley Reyno
Bay Roberts, Nfld.

Dear Sir: . . . It is a needy fiel
grant you, but I can't see how it can
helped by a so-called minister of
Gospel of Jesus Christ sitting down
drinking with them. . .

Gilmour, Ont. Mary Sprach

Wrong Answer

Dear Sir: I would like to comment
one of the answers given by the Dean
Peking Seminary in the re-print of
Under Communism.

The question was—"Has any Chi
Anglican bishop been arrested or sen
do labour on the land?"

He replied—"Not one."

To set the record straight, I wish
inform you that I personally know th
Chinese "Anglican" bishops who wer
prison, two of them for several year

Toronto 5, Ont. Margaret H. Brc
United Church Mission
Formerly in China and Hong K

Dear Sir: . . . In publishing "
Under Communism" I cannot think
you have any other intention but to l
your readers conclude that the churc
mainland China is free of governm
direction and control. In July of
year I tried to seek our Christian
isters in Peking and Shanghai, and
only clergy who would talk to me ref
to discuss church and state relations.
it be said that these people consider th
selves free to preach the gospel wit
interference?

The fact is that the so-called lea
of the indigenous Chinese Chri
Church have accepted the political
osophy of the communist rulers.

(*Continued on page 4*)

Let Christmas include all!

It can be so
if we are ready for Christmas.

God invades His world again and we must determine if there is room for His Son our Lord and Saviour in the inn of our world.

He gave His life. What will your gift be?

You can answer that question through:

The Missionary and Maintenance Fund,
The United Church of Canada, 85 St. Clair Avenue E., Toronto

also a fact that the difference between Marxism and Christianity is not, as Rev. Chao Fu San puts it, "a . . . theoretical incompatibility," which is "not hard to resolve."

Frederick C. Stinson, MP.
House of Commons, Ottawa.

Dear Sir: . . . I believe we have a great church . . . and a great paper, and, although I do not always agree with every article. . . I think it silly for people to withdraw their subscriptions to **The Observer**, merely because they disapprove of one particular article.

I do feel however, that we should be just a bit more careful about some of the articles which we publish, especially "Life Under Communism." Any clear-thinking person will agree that the Rev. Chao Fu San of Peking Seminary would have to make the statements he made relative to the religious situation in China. After all, he continues to reside in China, and his life is in peril if he gives any other report. Let the same Mr. Chao Fu San come to North America to live, and it is extremely likely that he will make a different statement regarding the church in China.

It is unfortunate that many uninformed people will become impressed by this article and we may be helping to strengthen, rather than weaken, the Communist cause. . .

(Rev.) Milton G. Swaren.
Lacadena, Sask.

Dear Sir: . . . the statements of the dean of Peking Seminary cannot be taken seriously. Your readers would be more enlightened by reading the letters of protest written by the Chinese Christians who no longer live in China. They at least have freedom of speech.

I strongly rebel against many stories and reports in **The Observer** which I feel are consistently attempting to break down our resistance to the communist ideology. . .

Kitchener, Ont. Mrs. J. L. Cock.

Lord's Day Convenient

Dear Sir: As a United Church minister I am alarmed at the practice of using the Lord's Day for our convenience. Have we accepted the Roman Catholic emphasis that our Sunday ends at 12 noon? Well it looks like it when we find our C.E. Committee planning conferences for Sunday afternoon from 2 p.m. to 9 p.m. to train leaders. . .

Grand Valley, Ont. (Rev.) T. G. Wanless.

Makes Him Sick

Dear Sir: Is the United Church too hard up to afford a dictionary? or a thesaurus?

If I see one more United Church publication, or hear one more United Church person using the word "undergird", I'll be sick. . . I've had it. The word makes me think of corsets, undignified corsets, at that. Why must I be continually exposed to it as if it were high theology?

Thanks for keeping it predominantly out of the copy in **The Observer**, although I've seen it sneaked into a few ads.

Leduc, Alta. Iain Macdonald.

Graveside Problems

Dear Sir: A new United Church minister in our community was surprised to find our local undertakers using "flowers" rather than earth for the committal at the graveside. He asked me whether this was some local practice.

Our mortician told me that his instruction at post-graduate courses in his work was to use "flowers" for all faiths, except Roman and Anglican.

I took the liberty of pointing out to him that the United Church Book of Common Order (p. 213) calls specifically for "earth" to be cast upon the body (casket) and that perhaps he had better make further inquiries from local United Church clergy. The undertaker in question is a member of your church and this was the first time he had come across this problem.

My point of writing this letter is to inform you of the way the morticians "industry" seems to be trying to dictate matters of Christian burial to various churches. We in the Anglican Church no longer have these problems of being "assistant morticians" due to the fact that our church has specific instructions in our Prayer Book about the conduct of the services of the church, and these "rubrics" alone govern, not the undertaker. . .

Woodstock, Ont. (Rev.) Ian H. William

Thank You

Dear Sir: Thank you for the fine editorial . . . "Strike Against Sunday Work."

Newark, N.J. Robert S. Wome

CHRISTMAS GREETINGS

EATON'S OF CANADA

THE UNITED CHURCH
OBSERVER

DECEMBER 15, 1960

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Editor: A. C. Forrest

Managing Editor: E. L. Homewood

News Editor: Marjorie Macdonald

Editorial Assistant: Margaret Pryce

Business Manager: W. J. Bradshaw

Advertising Manager: J. C. Johnston

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Cuba's Castro

IN THE NEXT ISSUE

Cuban Church Faces Facts
By A. C. FORREST

Church From a Barn
A PHOTOSTORY

Observations

TWO LITTLE PUZZLES which come to us from THE OBSERVER circulation figures still remain unsolved on our editorial desk. Why is it that western Canadians, especially in Saskatchewan and Alberta, remain such loyal subscribers to THE OBSERVER? And why do Newfoundlanders continue so resistant to all our blandishments? It won't bother us if we never solve the first. We'll continue to be grateful. But the second. . .

* * * *

● A COPY OF A HANDSOME BROCHURE from *Time* magazine, showing the Canadian edition's circulation break-down, fell into our hands the other day and interested us greatly. Among other things, it showed, that *Time* has five readers in Happy Valley, Labrador, 14 in Oxbow, Sask., 779 in Peterborough, and 347 in Sept Isles, Que.

A LITTLE DIGGING among the mailing room files indicated that OBSERVER circulation in Happy Valley, Oxbow, Peterborough and Sept Isles is: 1, 205, 1,704 and 119. Further investigation shows comparative circulation in the following places:

	Time	OBSERVER
Port Credit, Ont.	779	1,300
Moncton, N.B.	1,015	321
Bonavista, Nfld.	22	32
Aurora, Ont.	116	350
Dawson, Yukon	65	1

We're certainly grateful for these two lonely readers in Dawson and Happy Valley.

WHAT THIS SORT OF THING leads to is amazing. Further fascinating research consumed a good bit of an editorial morning. Before we knew it we were deep in ABC (Audit Bureau of Circulation) and Canadian Advertising reports. Quite deflating was the information that the *Canadian Churchman* (Anglican) has 10,085 subscribers in Newfoundland. THE OBSERVER has 2,625. *The Churchman* editor says that Bishop John Meaden of Newfoundland has been very helpful. It's obvious what THE UNITED CHURCH OBSERVER needs in Newfoundland is a Bishop.

A COMPARATIVE SURVEY, PROVINCE BY PROVINCE, next seemed in order. Here is what we found, for four magazines, two secular, two religious, of the same size and format.

Province	*Time*	*Saturday Night*	*Presbyterian Record*	OBSERVER
Newfoundland	3,542	1,272	537	2,625
N.S.	8,596	2,731	5,108	5,636
P.E.I.	816	483	888	1,771
N.B.	5,653	1,548	1,732	3,668
Que.	46,338	9,496	5,358	14,969
Ont.	91,388	41,503	59,690	157,614
Man.	11,601	3,322	1,867	14,901
Sask.	9,056	2,100	2,590	29,037
Alta.	19,455	5,983	3,923	27,947
B.C.	25,110	7,389	3,858	22,878
N.W.T.	450	68	20	20
Yukon	680	76	14	107

THE PAID CIRCULATION and the advertising rates for full page black and white of these four magazines is as follows: (Circulation as of last June as certified by ABC, and in case of *The Record* by publisher's sworn statement.)

Magazine	Rate per page	Circulation
Time	$2,020	223,073
Saturday Night	587	77,249
Record	315	86,214
OBSERVER	750	281,623

SATURDAY NIGHT is still remembered by many Canadians for its great days under the editorship of the late B. K. Sandwell, one of Canada's most distinguished editors. But the fact is, *Saturday Night*, now edited by Arnold Edinborough, has a circulation double what it was 15 years ago.

Editorial

Let's Stop Yapping at the United States

WE grow increasingly weary of Canadian criticism of the U.S.A. Too often Canadians sound like puppies yapping at the heels of a big dog, knowing perfectly well he will not turn and bite or even bark back. And like children, we often show our irritation at being ignored.

We acted like small people last summer, when, despite our need for tourist dollars, we could not resist flaunting our exchange rates and collecting on small change. And more seriously we talk too much about neutralism as though there were no difference in the policies and principles of the U.S.A. and Russia.

Let's face certain facts about the U.S.A. and us.

We have been fighting a cold war for 14 years. These have not been peaceful years. Mr. L. B. Pearson said once: "Peace means more than the absence of war. It means social justice and decent standards of living within nations as well as good relations between them."

We do have one common objective with the communist world. Most of North America and the Western world are rich residential suburbs surrounded by slums. We are involved with the communists in a world slum-clearing programme. And we've been pretty slow.

The communists are committed to a speedy programme to raise the standard of living of the world, but they rob the individual of his freedom and deny his spirituality and the existence of God.

The west is dedicated to help the undeveloped nations help themselves, but believe freedom must be preserved, for man's spirit comes from God.

We can't be neutral on that. And while we recognize that the U.S. has faults and has followed some dangerous policies, she is the leader of the free world and is doing far more to preserve freedom and raise the living standard of poor nations than any other power in the west.

It should be remembered that the U.S. saved the western world three times during the past 17 years. Her might was needed to bring World War II to a victorious end. She saved and restored Western Europe through the Marshall Plan, and kept the breezes of the west blowing through Berlin. And through her contribution to NATO she stopped the western march of Russia.

Canadians don't have to be obsequious, nor do we have to take orders from Americans. Though we are small, we can talk back. But we do belong to the same team, and the U.S.A. is the leader of the team. And while we may disagree on the means of achieving the objectives, our objectives are the same; the preservation of freedom as we seek to win peace and promote justice throughout the world.

A DISTASTEFUL SLOGAN

NINE years ago a group of American high school pupils introduced the slogan, "Put Christ Back in Christmas." Good people took up the phrase, and echoed it all over the continent. It pleased many, and embarrassed others. For like most slogans, it both says too little and too much.

It has run its course now and should be abandoned. Like so many neat techniques to which Christians resort when they protest worldly encroachments on the sacred, it smacks of the very thing it deplores.

It is piousness, not piety. It is aesthetically distasteful and theologically unsound.

Man doesn't put Christ anywhere. He is already in Christmas, and no matter how careless or profane the world becomes, he will remain there. Christ is in the good and the bad. He is in the drunken office parties, the Santa Claus parades, the Christmas concerts, and the Sunday worship — being crucified or being worshipped. And whether crucified or worshipped, he loves his people.

We don't need to worry about Christ being lost from Christmas. What most of us need worry about is that we can't get him out of Christmas, or out of the world. Like Jonah we can't get away from him. The Christ that came into the world of men is still in the world of men. When he moved into Christmas long ago, he moved into Saturnalia, too.

There is a hint in this slogan that some would like to confine Christ to December 25 and the inside of a church, or restrict him to some Bethlehem manger scene. Some seem to imply that it is the duty of man to maintain the Holiness of God. Well, it isn't. It is our duty to witness to Him. But there are some things God continues to do for himself.

We don't put Christ anywhere but we do put ourselves where we belong by the way we respond to him. We judge ourselves by whether we receive and worship him, or try to reject him by refusing to acknowledge his presence.

The sentiments that gave birth to this ill-conceived slogan may have been very good. It is right for the devout to protest the profaning of his birthday by the false things done in his name. There is a lot of taking his name in vain in the weeks preceding Christmas on which we can speak up. It is right, too, for us to resist the superfluous things that crowd in on us all leaving little time to teach our children how God came to man in Bethlehem. But if we persuade ourselves that we will accomplish this by repeating slogans, we deceive ourselves and may even hurt his cause.

THE UNITED CHURCH
OBSERVER
DECEMBER 15, 1960

A Christmas Meditation

Contemporary Nativity

by HUGH McLEOD*

A SURE sign of the absolute quality of our faith is its adequacy for every age, according to Dr. E. F. Scott in his book *The Apologetic of Christianity*. This same faith, which began in a backward country among simple folk, is the true religion for any and every age.

That did not mean that it was to accommodate itself to our elaborate civilization in elaborate terms. I think Dr. Scott meant that the story of the New Testament is precisely great enough for all the world's needs—and for the needs of each one of us. Surely it is the function of preaching and of all witness, to bring this story to present needs.

You see how that applies to the Christmas narratives. Ours is a venturesome and expectant faith. The mind must venture on the strange, uncharted course of faith. It must do so in every age and in the life of every person. That is the way it was with the wise men who came from the East to Jerusalem and Bethlehem. They had intimations of the coming of a Saviour and they set out with only starlight to guide them. So, if we are looking for guarantees as Christians, we are to be disappointed. We are in the track of the adventurers. But we are expectant adventurers—as the Magi were; they fully expected to see the King. So — we are to journey and to keep on in our world, as they did in theirs, confident that divine purpose is leading us.

Duty

Duty is not a popular word now. People are far more interested in what is coming to them than in what they owe. But it was in the course of plain duty that the great light shone on the shepherds. And when they saw the light they were not proud about it — "they were sore afraid." They realized that God was dealing with them and that they were involved in the fulfilment of the dream of ages. And that is just the way it is now. In all the bafflement and confused leading of the time—we are to keep on doing our plain duty every day —it is God who sends the Light and gives direction for the next duty.

And "they made known abroad the saying which was told them concerning the child." And we should never underestimate the power of that passing on of the news by ordinary people; we can never calculate its reach.

Messengers

These plain shepherds saw and heard the angels. The wise men did not; they saw the star and followed it. That is an authentic venture; our wise men are constantly making it now. But often it is the ordinary plodding people who are surprised by the singing of angels. They are suddenly aware as they are "abiding in the field" or at any other post of duty, of "the drift of pinions," and of the glad chorus of the seraphim.

As every minister knows, so frequently we have gone from our books to the homes of people or to bedsides and have found that we are in contact with those who have been listening to the angels. As the gospel accommodates itself as absolute religion in every age, it never leaves out the angel messengers. That would be another gospel than the one in the New Testament. There the angels come and the angels sing. And *angel* just means *messenger*. So, in our ordinary tasks we should be on the lookout for these heavenly heralds, who tell us the story that gives meaning to our days and years, and which "shall be to *all* people."

There are a great many theories which parents are invited to study now. Bringing children into the world and training them is now a highly technical responsibility; and it is easy to get confused with all the advice which is showered upon us. If prospective parents read half the magazine articles and books with contrary views about parenthood it would frighten them out of assuming its vast responsibilities. It is all so modernized now.

But travail is the same, and wishful journeying and danger. And there is a tentative quality about our dwelling-places, and sometimes a question as to how we shall be able to get a roof over our heads at all. And a husband may feel self-accusingly that he has brought his young wife into this homeless agony. But it is the doing of God and it is part of His on-going purpose; and the books can help us to understand that, but we cannot understand it all. So we get all the knowledge we can and use all the intelligence we have, and then remember that in plenty and in want and in joy and in sorrow we are in God's hand and He often sends an angel, a messenger, to tell us what to do.

The State

There was Cæsar Augustus who taxed the people. Taxes were real then as they are now. And we must "render unto Cæsar the things that are Cæsar's," although we often wonder about Cæsar's wisdom, and democracy has hardly removed the difficulties of governing or of being governed. And there was Herod who feared the new King; and demonic powers in our time are in his succession. But wise men are not always amenable to the decrees of Herod, and go their own way; and slaughter of the innocents cannot dispose the course of history although Rachel is still weeping. And there is an end appointed by the King of Kings which may be accomplished by a lonesome journey to Egypt while Herod is frightened on his throne.

We read about Simeon in this story of an "absolute religion." And he was a man who was "just and devout waiting for the consolation of Israel, and the Holy Ghost was upon him," and "he came by the Spirit into the temple." And there are a lot like him who cannot answer half the riddles that are asked in

(*Continued on page* 20)

The Rt. Rev. Dr. Hugh A. McLeod is the Moderator of the General Council of The United Church of Canada.

A Christmas Gift to last all year . . .

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THE UNITED CHURCH

OBSERVER

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	the cost	your remit
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THE UNITED CHURCH OBSERVER
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Toronto 2B, Ontario

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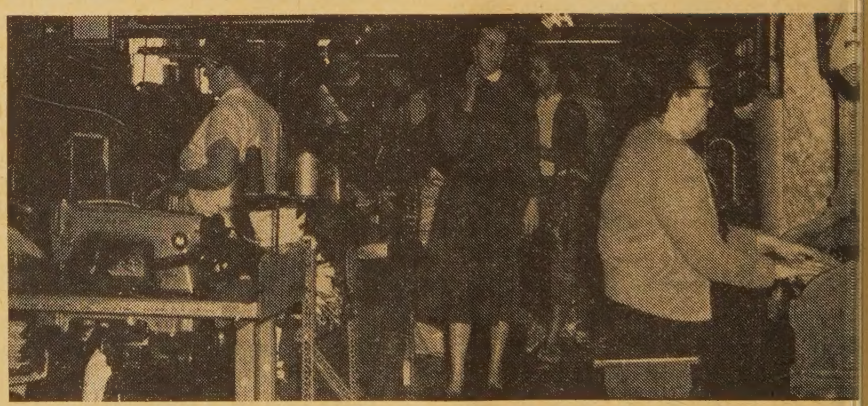
Company president Wilson Haugh checks over carols with organist just before the lunch time service. An employee leads the singing.

Christma



As a bell sounds for the lunch hour break, most of the company's 165 employees gather near the old organ to sing familiar carols.

Photos by E. L. HOMEWOO

in a Factory

By AUBREY WICE*

THE persistent, sustained ringing of the loud, electric bell sounded through the 40,000 feet of the J. A. Haugh Manufacturing Co., a Toronto firm whose product is distributed across Canada. In prairie towns, coastal villages and inland cities men and women wear the work clothing, keep dry in rain wear and enjoy life with the plastic toys from Haugh's.

The bell stopped. On a normal day this is the signal for lunch. But on this day, with the spirit of Christmas in the air, it was a signal call to worship in song.

The buzzing, whirring machines stopped. Most of the 165 employees sat where they were, surrounded by piles of finished and half-finished garments. On one machine, the operator had put bright flowers to top the huge spool of thread. It was a Christmas touch.

Everybody relaxed, smiled and talked in low voices. One of the girls, dressed in a colourful smock made on the premises, slipped from behind her machine, went to the front and sat down at a battered, old paint-chipped, foot pump organ. Her fingers touched the keys and out over the floor floated the sound of an ageless carol.

The men gathered around the walls, among them Wilson Haugh, the company's president, a dedicated Christian and a member of the United Church. Green and white hymn sheets were distributed on which were printed all the familiar Christmas carols and the now beloved Canadian Huron carol of the Georgian Bay Indians. One of the men stepped forward to lead the half hour service.

The organ pumped away and as one after the other of the old familiar carols was played, the singing became more general and hearty. Then there came a pause.

In the atmosphere created by the singing, Mr. Haugh spoke briefly reminding all persons there — of many faiths and a variety of religious backgrounds—that this was the Christmas season. He did not pray himself but wisely suggested a minute of silence when each could pray in his own way. There were solemn faces and misty eyes as heads bowed in prayer to God.

This service was the solemn prelude to the Christmas party the next day, when a turkey dinner was served on the long cutting tables, and a large Christmas tree ablaze with lights was the centre of attraction. Each person had drawn a name from a hat and bought a gift. For a week before the event there was much banter, speculation and fun about the gift-giving. This was also the time for the presenting of merit awards for long service. These are valuable gifts. Every man on the staff also received a turkey.

The police no longer keep an eye on this Christmas party. As Mr. Haugh summed it up briefly, "we are not in the liquor business."

The Christmas carol service in this factory actually came about as the result of an incident years ago. At that time the girls who worked on the machines timidly approached Mr. Jason Haugh, explained that it was not always possible to get out to church on Sundays and asked if they might have a little week day service during their regular lunch hour. A religious man, Mr. Haugh consented and the first service was held in his office.

However, with each week the group grew larger until the girls suggested it be held around their work benches. Mr. Haugh himself led the service. Later the organ was brought in.

The president, Mr. Wilson Haugh, carries on the tradition of leading the service, but now a minister comes in each week to give a short talk. The ministers come from churches which the workers attend.

Carrying on this worship service begun in his father's time is a tremendous source of satisfaction to Mr. Haugh; so is the Christian fellowship. This group of men and women of

(*Continued on page* 20)

The employees sit at their sewing machines for the informal service. A service is held every week with a minister from a nearby church giving a short talk.

Sitting on a pile of unfinished garments, Mr. Haugh joins in the singing. The service was started many years ago by his father, at the employees' request.

Mr. Wice is church editor of the Toronto Telegram.

A special on-the-spot report on revolutionary Cuba, written by the editor for Presbyterian Life (U.S.A.) and The Observer

The Revolution That Turned Sour

By A. C. FORREST

Toronto Star

Cigar - smoking, cross - wearing, armed and bearded guard at a Havana hotel.

THE Castro revolution, in which 90% of Cuba and most of the western world believed, seems to have gone sour. Elections which the rebel leader promised have not been and are not likely to be held, freedom for which the revolutionaries said they fought, is dead. The old motto, "Liberty or death" has been changed to "Country or death."

Press, radio and television are almost completely controlled. The Cuban government brooks no open opposition. Only the Communist Party is legal. Many of Castro's original associates have defected; some have been jailed; others have fled for their lives; many took to the hills to join the counter-revolutionaries; others are underground in Havana.

As was promised, the Batista army has been disbanded, and thousands of former soldiers are unemployed. But an estimated 250,000 militia have been recruited, many armed with Czechoslovakian automatic weapons.

Militia—many of them mere boys and girls—are on every street, in every station, airport, train, aircraft and government-seized bank, store and factory. I was informed that there are 70 militia headquarters in Matanzas, a city of 80,000.

On leaving Cuba after a two-week November visit, the first Cuban I saw guarding the waiting-room in the Havana airport where travellers were kept over three hours while their luggage was searched, was a boy in a badly-fitting uniform, who looked about 18. He had a revolver on each hip and cradled an automatic gun in his arms.

Will he or won't he?

So far the churches have enjoyed relative freedom. And the Presbyterian Church is well along on its post-revolution five-year plan of advance. The Roman Catholics and one Methodist congregation have had their radio and television programmes cut off the air, and there have been some ugly incidents in Roman Catholic cathedrals. Catholics told me that their technical school at Camaguey had been "intervened".

Many Presbyterians quietly worry about what may happen to their schools, and some fear that next year they will be taken over. Others are just as certain that Castro will not touch them. Roman Catholics have criticized the policies of the government in three pastoral letters and in a magazine article.

Great numbers of Cuban people, including some of the most devout and self-sacrificing church people, still believe in Castro. And even those who voice misgivings say, "I'd rather have this than go back to the days of Batista."

But I was told quietly and repeatedly as I travelled throughout Cuba last month, spending much of my time in small places in the interior, "Tell the people of North America what has happened; but please, please don't use our names."

A note slipped under my door in a mid-Cuban hotel said: "We are afraid for our lives to be seen with you. But you must learn the other side of the story." And a leading clergyman said, "It's brother against brother, father against son. Every Rotary and Lions club is divided, and so are most congregations." And another said: "I never found preaching so hard. For you know that in the pews there are those who believe in Castro and others who hate him."

Good Side of the Revolution

In the remote country places where I saw the new rural work undertaken by the Presbyterian Church, most of the people not only believe in Castro, they love him. "Most of the accomplishments of the revolution are Christian," a minister with whom I travelled several hundred miles in car, truck, jeep, and even on horseback, told me.

In town after town he showed me old army barracks converted to new schools. The government claims to have opened 10,000 school rooms in the past two years. Five

"The revolution opened our eyes to the need of Cuba"
—Mission doctor's wife

"Most of the accomplishments of the revolution are Christian"
—Presbyterian minister

"If this is communism, then communism is good"
—Christian doctor

but

"If Cubans had thought Castro was a communist, he'd have never gotten out of those hills"
—Methodist layman

"Even if I wrote criticism of the government the union would not let the boys set the type"
—Newspaper editor

"The party approves what the government is doing"
—Cuban communist

thousand unemployed teachers have been put to work, and others recruited.

The principal of a church school in Camaiguan said: "There used to be 1,000 children in this town not in school. Now there are only 150. Next year there will be none."

Gambling has been suppressed, although the casinos in the big, almost empty Havana hotels still operate. Drinking has been sharply reduced. Sloppy Joe's famous Havana tavern that used to do $6,000 worth of business a day now averages $10. (I didn't check this, but Gerald Clark has so reported in *Weekend Magazine*.) This, of course, means the tourist industry is finished—temporarily at least.

The notorious abortion ring in Havana has been closed, and American gangsters have been sent packing. Prostitution, for which the city's reputation is known all over the world, has been reduced, although a 15-minute stroll in downtown Havana attracted three of the old-time procurers who wanted to show me "the joys of the city." One of them wanted to give me three times as much as the official rate for my money.

Dramatic Housing Projects

But the thing about the revolution that impressed me most was the new housing. Numberless Cuban peasants have lived in appalling conditions, not only in the squalid rural slums of Oriente, but in homes just as bad on the edges of the inland cities.

I visited many homes where families of six, eight or ten still exist in small palm bark shacks, with chickens and pigs sharing the dirt floors with children. Most youngsters suffer from malnutrition and internal parasites.

The revolution promised new homes for the estimated 250,000 families living in poverty. And dramatic steps have already been taken.

I visited one project near the once popular Varadero Beach resort. A hemp plantation and factory formerly owned by a doctor who permitted his peasant workers to live in degradation has been taken over and made into a co-operative.

The former manager now supervises the co-operative for the government. Sixty new and neat little brick bungalows have gone up, and the old shacks have been removed. A school and community centre are to be built. A Presbyterian minister's wife has been invited to teach the housewives how to look after their new homes. I was told a site was available for a church.

The basic wage has been increased sharply, although already inflation has wiped much of the gain away. The workers are promised a share of the mill and farm profits. These people almost worship the man they all call reverently, "Fidel."

"If this is communism," they say, "and we don't think it is, we like it."

"If They Had Been Slaves"

In Cardenas, I visited a Presbyterian medical doctor who is a loyal supporter of the government. His family's wealth was in houses, so they lost it at the passing of the recent urban properties bill.

"My father had 30 houses taken by the government," he said. "But I had to stop and think. How would I have felt 30 years ago if my father's wealth had been in slaves, and they had been freed?"

He took me to see some of his patients in a notorious slum neglected by everybody, including the churches, before the revolution. Recently the Presbyterians started a mission and the families have been promised new houses. As I walked through the muddy streets among the pigs, chickens and children, and went into some of the squalid, windowless, doorless shacks, it was obvious that the people loved their doctor, and he was moved by their distress.

"If new houses for these people is communism, then communism is good," he said fervently. When I questioned him about the militia, the suppression of the press, the daily propaganda blasts about an American invasion, he tried to defend such developments by saying, "But we are in the midst of a revolution." Then he added, "If I am wrong, the mistake is in my head, not in my heart."

Another doctor's wife, off in a new rural mission started by the Presbyterians in their five year advance, told me, "Our eyes were opened to Cuba's need by the revolution. We don't know much about politics. But we couldn't stay in comfort in our home with this work to be done. We are just poor little Presbyterians trying to do a job."

They are part of a group who left comfort and reasonable security to begin new work—medical, evangelical, educational—in rural Oriente. They first got the idea a year ago, when they went out for a month's volunteer work during their vacation, to help the refugees left homeless when Batista's forces had burned their homes for helping the rebels during the revolution.

Once they saw the need, they could no longer be happy, so recently they went back to work full-time. They have already organized Sunday schools and church services for miles about the mission. "This is the first time these people have ever heard the Gospel," Professor Norniella, who gave up his chair at Union Seminary, Matanzas, to head the mission, told me.

While I was there, Dr. Alphonso Rodrigues, head of the seminary, came to nearby Myari to preach in the park.

(*Over*)

Hundreds came to hear him preach. His theme: *"In the midst of revolution or not, the Church has a 25th of December movement, and we must proclaim the coming of the Lord to his people."*

The Paradox of Revolution

This is one of the great paradoxes of the revolution. While it is more and more generally believed that the revolution is communist, the rural people most in favour of it, are turning to evangelical Christianity. "You see, this is the first time anybody ever paid any attention to the poor in this country," one observer explained. "Castro has let them know they are important. And now they can believe it when they hear the Lord loves them, too."

A farmer near Los Palos who had had his land expropriated, but is now helping his former peasant workers organize a co-operative to run their own farms, told me at a big farmers' co-operative meeting, "We are making the peasants feel like people."

This is the part of the revolution in which most Christian people in the churches—and I talked to Episcopalians, Methodists, Presbyterians, Lutherans and Baptists—believe.

The Other Side

But then there is another side, and more and more people are opening their eyes to it. Deep disillusionment follows. Many feel betrayed.

Edgar Nesman, a missionary I can name because he has since returned to America, was one of the first to tell me about it. "I believed in the revolution, too. Now I am so embarrassed, I am ashamed to go back to the States, when I remember the speeches I made and the reports I wrote saying this was a real revolution of the people — not communist.

Nesman headed the Methodist agricultural school at Preston in Oriente. For two years the revolution surged about his school. One of their graduates was murdered by the Batista police, and was so brutally beaten he could barely be recognized when he was left hanging in a tree. It is believed that 20,000 persons were murdered by the Batista forces.

"I don't know whether Castro was a communist from the start, or even whether he is now or not. But there is no doubt where the government now is," Nesman told me. He didn't want to leave his work, but his Cuban friends warned him he should. Most American missionaries have gone, and of those who remain, most have sent their wives and children home.

"Eyes Opened"

Another Methodist layman, whose name I must not use, told me he was pro-revolution until a few months ago. "I had my eyes opened when Castro took over the press," he said. "Up until that time he had 90% of the people with him. He didn't need to control the press. I suspected he was up to something for which he would need a controlled press, and he sure was. If Cubans had ever thought he was a communist he'd have never gotten out of those hills."

This man said that at first just a few of the better informed people saw the light. "But now it is going down to another level every day. You would be surprised by the numbers of ordinary working people, farmers and labourers, who are aware of what is happening. I doubt if the government has 50% of the people with it now."

This layman says he knows the co-operative movement. "These co-operatives aren't real co-operatives. They are state-run businesses," he said. "I was all for agrarian reform, and it wasn't a bad bill. But this kind of transformation must come from within the heart, and it cannot work when foisted on a people by a government that appeals to greed and the desire for vengeance."

In Havana I asked a newspaper editor about the controlled press. He admitted that nothing critical of the government could be published. The excuse is that this is a people's revolution, and anyone critical of their government is a traitor to the people. "Even if I were to write some criticism," he said, "the labour unions would not let the boys in the shop set the type." He added, "Of course this is a revolution."

During the two weeks I was in Cuba, the press and radio kept screaming that there was to be an American-inspired invasion. In a Cardenas hospital I found most of the beds empty. The doctor explained, "We are only taking emergency cases. We are keeping the hospital prepared to handle the casualties when the invasion comes."

One correspondent told me that he challenged a government press official, "Look, come off it; you know as well as I there isn't going to be an invasion."

"Of course I know," the official said, "but we have to keep these people stirred up to oppose the counter-revolutionaries." The government knows the real opposition is likely to come from the growing but still disunited counter-revolutionary movement from within the country.

Part of Campaign

The invasion scare is also part of the continuing hate-America campaign. In one city a foreigner who everyone apparently thought was an American said that gangs of boys went by his house one evening after I left, threatening to take him out and hang him if an invasion came.

"I've been in Latin America for 25 years," he said, "and I don't panic easily. But I'm scared enough to send my family away." He, like most Americans, Canadians, and Englishmen, has sent his family home.

The Episcopalian Sunday school in Havana, which serves the English language community, had 150 children last May. In October it had 15. The rector told me that soon most of them would be gone. His congregation has dropped from 200 to 50. "Yanquis No" signs are numerous in Cuba, though many Cubans hasten to say it's the American government, not the people, they dislike.

Many Cubans told me: "If I could get away from this country tomorrow, I

(*Continued on page* 18)

Toronto Star

A "Cuba yes, yanquis no" sign in the village of Colon, symbol of the anti-American campaign.

Ethel Chapman tells about

The Carollers and the Refugees

THE carollers were finishing their round of the country roads, singing at the doors of houses, being invited in to admire Christmas trees, collecting funds for refugee children. They had almost passed the last farm gate before they noticed a light in the house at the end of the lane. The place had been vacant for years but now the owner had hired a "foreigner" from somewhere in Europe to help on the farm and he had just moved his family into the house.

The singers wondered whether they should go in. Poor as the newcomers were sure to be, it didn't seem right to ask them for money; and perhaps they wouldn't want a bunch of strangers singing on their doorstep; but to pass by seemed like leaving them out of things. So they turned in and drove up the frozen, rutted lane.

As they piled out of the car, faces appeared at the window. Then a man beckoned from the opened door. As they tried to explain their visit he nodded as if he understood, extended his hand and in broken English, but with a certain dignity welcomed them to his house.

It was a poor house, certainly, its big kitchen almost shockingly bare; but there was a scent of good food from the soup pot on the back of the stove and the new-baked bread turned out on the table.

The man introduced his family: his wife, capable and kindly, who could speak no English but seemed to understand what was said — "Iss hard for a woman, all the time at home, to learn new language," the man explained; his mother, her sweet old face incredibly lined by trouble; and a boy and a girl, too sober for their years. The little one, the father explained, couldn't stay awake to watch for Kris Kringle, but her bits of shoes were set out hopefully.

One of the carollers said: "I wish we had known about the children. We would have brought them something for their first Christmas in Canada."

The man smiled. "We do all right," he said, and opened a door to a room off the kitchen. There wasn't a stick of furniture in the room but there was a Christmas tree trimmed with red berries from thorn-trees and bits of tin foil and coloured paper cut to the shape of butterflies.

"Neighbours have been good," the father explained. "They bring toys their children have grown past and I mend them, nights. And books! Best of all ours like books. They don't read English good yet, but give them another year!"

Yes, the Canadians thought, give them another year and the children would stand well at school and the whole family, given half a chance, would be good neighbours.

Back in the kitchen, the man said: "You came to sing the Christmas hymns and I open the door too soon. But maybe better here as out in the cold."

"If you would sing with us," said the leader of the waits. "Some of these hymns had their beginning in your country, not ours."

So they sang "Holy Night" and it didn't matter that some sang the English words, some the German—the harmony was beautiful.

As the song progressed, the man's voice seemed to grow stronger; the children shy at first, joined in with their thin young trebles; the old grandmother's lips began to move and her eyes were smiling; the woman, finding at last a way in which she could make contact with the strangers in this alien land, raised her voice and *she* could *sing*.

"We should get together and do this often," said the spokesman for the waits —and he meant it. The man translated to his wife.

"Ya, ya!" she nodded, beaming. "Iss goot."

It took only the quick wit of a woman among the visitors to seize the moment and set a night for all of them to come to her home "for singing." From then on, she felt, the way to being friends should be easy.

As the waits were leaving, the man took a dish from the cupboard.

"You take a collection?" he asked.

"For refugee children," they told him, "but not from you this time. You have been refugees yourselves."

"Sure," the man agreed. "So Christmas iss extra real to us. There was no room for us, either. We like to help the others."

He emptied the dish on the table. There were three coins in it and the largest he pressed on the waits. It was the greatest of their gifts that night. ●

Finding Christmas

by S. Barlow Bird

I found a country cottage,
Warm and snug,
And saw a winsome
infant
On the rug.

The tender Mother
worshipped
With her eyes
Bright with the stars that
studded
Judean skies.

I watched the baby's
Father
Feed his flocks
And pat the silky dewlap
Of the ox.

The spirit of the setting,
Like a gem,
Drew my feet one step
nearer
Bethlehem.

• More than Magic

Night Before Christmas

By ELEANOR McKIM

AT this Christmas and a shade or two past my life's presumed half-way mark, I am not quite certain what to think about Santa Claus. Although I have helped hang stockings in an assortment of places over the past Christmases, I have not worked out any firm theory as to what is best to teach children about the jolly old magician.

For a while I agreed with Brock Chisholm, who at one time wrote that the legend was a vicious fraud, deluding our youngsters into a world of dream-wishing from which they emerged doubting adult reliability and questioning everything else we taught them. I still think he is partly right.

I remember one moment on a Christmas Eve when I was a child. I had come to my mother's house from my grandmother's where I lived. As was my custom, I hung up my stocking. The expression on my mother's face was bleak confirmation of what I already actually knew. It was the abrupt end of an illusion of magic. I vowed then that I would never deceive my own children similarly.

That moment came back to me again many Christmases later. I was a grown woman with children of my own when I spent an evening being shown the expensive gifts that had been exchanged among a family in a congregation. At the manse we had not been able to afford a turkey for Christmas dinner. I didn't believe much of anything that year but by then I had learned to pretend a little and go on.

BUT — I have, also, seen the grave faces of Indian children—and men and women, too—light up as they opened the Christmas parcels sent into the north by churches "outside." There it was—the old magic of childhood—Santa Claus.

Yet another snowy Christmas Eve afternoon I watched an austere, white-clad doctor thoughtfully pick up an ugly leg brace from an examining table. With a smile betraying his austerity he handed the brace to a pale little boy. "Here," he said, "you can carry this. You won't need to wear it any more." That was more than magic. That was a miracle—Santa Claus in white.

When my older children were tiny, we taught them that the spirit of love and brotherhood which the baby Jesus brought into the world made Christians, at his birthday, want to bring happiness and pleasure to others. We can't see a spirit so we thought of the nicest, kindest sort of person and spoke as though he did all the things that were brought about by the spirit, and we all made a game of it together. Thus, the filling of the stockings. Larger gifts were exchanged. The children have assured me that this arrangement gave them all the excitement they needed.

But somehow these same children have managed to convey to their four-year-old brother a belief in an actual person who comes from the north pole and fills the stockings. I'm not quite sure how this came about but I don't think it matters too much.

Painful as the shock of emerging from the belief may be, it is perhaps a good preparation for the future realization that life is not as our young dreams think it to be. We learn early that we must constantly re-set our sails and go on.

And if life is less than we thought—it is also more. There come the moments of magic — of miracle — unearned, unaccounted for by weighing and balancing. They shed the same glow as tree-lights on a Christmas morning, the same joy as opening a stocking. We recognize the sense of wonder.

On the whole, I lean a little toward Santa Claus.

• Gifts from the East

Caistor Corners

By J. SHERIDAN BOLE

WO CHUNG, who ran the Chinese Café in Tugaske, set down the pail of water he was carrying, glanced at his parched garden, looked slowly at the sky and answered my question by saying: "No carrots, no beets, no crops—nothing of everything." That summed up the situation completely.

The time was during the dust-storms and depression in southern Saskatchewan, and I had come to Tugaske to minister to the people. For three years there had been no crop, and I found the little town standing in the midst of barren prairie fields. The grey-dusty houses huddled together against the wind, and the people moved like spectral figures along the street. The sun was a yellow blur in the sky.

But we were undaunted. The little white church still stood on the corner defying wind and dust. We held our Harvest Home Festival. I had brought in a few leaves, yellow and sere, from a coulee ten miles distant and laid them at the foot of the pulpit, and we had sung again, "Come, ye thankful people, come, . . . All is safely gathered in."

The cold of winter began to press in upon us, and snow instead of dust swirled up the street. Early on Sunday mornings I watched Brother James, our janitor who was 85 and lived four doors down the street, going to light the fires in the church and I wondered how much longer the old man could stand the cold without an overcoat.

And Christmas moved closer. Would it come this year to Tugaske? There could be no presents for the children: clothing was growing scarcer; we seemed isolated, forgotten.

But the week before Christmas Sunday two miracles happened; and the glad tidings that swept across the earth on the first Christmas night found the way to Tugaske. We were not forgotten. Bales of clothing, like the gifts of old, came from the East, and we distributed them to the most needy.

It was the same week that I carried home a letter from the Post Office. My old college mate wrote, "We are sending Christmas gifts from our Sunday school at Indian Head to your Sunday school. Now there would be presents for the children! Mysteriously, a pine tree from

(*Continued on page* 20)

Mrs. E. McKim

Rev. J. S. Bole

Rev. J. A. Davidson

Rev. G. Legge

• Nailing it Down

Ad Lib

By J. A. DAVIDSON

RECENTLY while driving through the town he now adorns, I had a joyful reunion with My Irritable Friend: it was good for my chilled soul that what I intended would be a 15-minute coffee-break became a six-hour seminar with my ancient, trusty, drouthie cronie.

After a spot of nattering on football, existentialism, and manse furniture (on all of which he is a passionate authority), we settled down on his current scholarly concern, worship and liturgics. I made some notes as we chatted: I told him that I might use some of them in this column, and he replied, "I'll be the cause of your unfrocking yet."

He muttered about what he calls the "tutti-frutti school of liturgics." He fears that it has become quite strong in our church: he instanced "the sprinkling of the service with choral amens like parsley and other abrupt arty little offerings by organist and/or choir." He also used the expression, "liturgical hors d'oeuvres."

He suggested that in our church we should combine liturgical and free forms of worship, and he became a bit sniffy about some of our methods in common prayer: "It is when the minister does not prepare himself for extempore prayer that we get that folksy simper that mars so much of the prayer in our services —some of our extempore prayers are almost filibusters. The way of effective wisdom is in a judicious combination of free and liturgical prayer."

When I began to needle him a little on all this he reached for a rather grubby copy of John Wesley's *Journal* and came up with this entry from 2nd January 1737: "I was surprised to hear an extempore prayer before a written sermon. Are not the words we speak to God to be set in order at least as carefully as those we speak to our fellow worms?"

And then, as he put it, to nail this thing down properly, he read me a bit from a pamphlet by P. T. Forsyth: "Had our preaching become as extempore as much of our prayer, what would our pulpits have come to? . . . The ideal of worship should combine both forms —the liturgy embodying the priestly conscience of the Church, and the spontaneous form, uttering the representative piety of the minister. Remember in a liturgy we do not just repeat; we appropriate the prayer, the faith, the conscience. the utterance of the ever living Church. And in free prayer we do not wish the minister to lay bare the recesses of his private soul. He prays as a 'common person'."

And that, said M. I. F., is just about that!

• After the Congo

Letter from Africa

By GARTH W. LEGGE

NORTHERN RHODESIA — The present upheaval in the Federation of Rhodesia and Nyasaland is the immediate result of two events: the Congo debacle and the publication of the Monckton Report on the constitution.

One factor becomes daily more apparent. It is that any political arrangement designed to maintain the *status quo* of white supremacy in Central Africa would be based, as shrewd analyist Philip Mason has said, "on the picture of a federal government sitting on a throne of bayonets."

Following the Congo uprising, the budget for armed forces was increased; in Northern Rhodesia new European home-guard policies were hurriedly adopted; and during the recent bloody riots in Southern Rhodesia, the government resorted to the use of troops to restore law and order and preserve security in the African compounds. In this area, too, a drastic new bill called the Law and Order (Maintenance) Bill has been introduced. If enacted it would have the effect of drastically reducing judicial power, and extending emergency government powers to police-state proportions.

Loud protests have been issued from church, legal, press and university circles, and the most dramatic consequence has been the resignation of the Federal Chief Justice, Sir Robert Tredgold, a descendant of the missionary Moffats, who termed the Bill "altogether evil." He has yielded to pressure to return to politics and has called for a united front of all races in which current political loyalties would be suspended for the sake of national unity and survival. Most observers think this a futile gesture.

The strongly entrenched United Federal Party in Northern Rhodesia in recent months has been desperately trying to demonstrate its good faith, and as an evidence of partnership has passed the Race Relations Ordinance outlawing segregation in cafés, cinemas and hotels.

Placating the European electorate at the same time has not been easy. An European front called the Northern Rhodesia Association was formed some months ago, its motto "What We Have We Hold." However, it has happily faded away.

The third Central Africa Party has folded up and been replaced by the Northern Rhodesia Liberal Party, led by Sir John Moffat and the Rev. Colin Morris, a Methodist minister who has resigned his pulpit to devote full time to politics. This party has two main planks: an orderly transfer of power to an African majority; and the protection of minorities.

Meanwhile the United National Independence Party under Kenneth Kaunda's leadership is gaining strength and has the overwhelming support of Africans and some Europeans.

The report of the Monckton Advisory Commission on the Federal Constitution was blasted on its publication by Sir Roy Welensky, Prime Minister of the Federation and leader of the ruling United Federal Party. It stated that the Federation could not continue in its present form, and its chief suggestion is a Federal Assembly of 30 African and 30 European members, with one Asian non-voting member.

Its recommendations also include the

(*Continued on page* 20)

WHERE DID YOU FIT IN? DID YOUR CHURCH HELP

the interboard committee for recruiting on church vocations/85 st. clair avenue east, toronto 7, ontario

PERSONNEL BUDGET FOR 1960

THIS WAS WHAT WE NEEDED!	personnel needs for 1960 (as stated in observer jan. 15/60)	appointments made to nov. 19/60	THIS WAS THE RESPONSE
women workers:			
deaconesses and christian education workers for local congregations	30	12	18 short of need
trained teachers for overseas service	12	—	12 short of need
women doctors	3	—	3 short of need
nurses for home and overseas service	12	3	9 short of need
social service workers	6	—	6 short of need
physiotherapist	1	—	1 short of need
lab technician (x-ray)	1	1	need fulfilled
christian education workers (overseas)	3	—	3 short of need
evangelistic missionaries (overseas)	3	—	3 short of need
plus institutional workers in several categories	—	3	need fulfilled
the board of home missions:			
volunteers for indian work	50	51	need fulfilled
for medical work	12	10	2 short of need
for downtown and institutional work	19	16	3 short of need
for frontier service	6	7	need fulfilled
for marine missions	2	2	need fulfilled
the board of overseas missions:			
ministers (various fields)	7	3	4 short of need
doctors (angola, india, korea)	3	1	2 short of need
qualified agriculturalist (korea)	1	1	need fulfilled
social worker (angola)	1	—	1 short of need
university teacher (japan)	1	—	1 short of need
teacher of english (specialist for korea)	1	—	1 short of need

the board of evangelism and social service

the requirements of leadership for this board were fully met

board of colleges and secondary schools

all staff needs in colleges and schools were met

the ministry

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we received 140 new candidates

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•IMMEDIATE services of established independent adjustors available to policyholders motoring anywhere in Canada or the U.S.A.

REPORT FROM CUBA (*Continued from page 12*)

"... our staffs are bands of informers"

would go." But restrictions have been tightened from day to day, and few now are able to leave. The line before the American Embassy was two blocks long each day. Cubans were applying for visitors' visas to the United States. When they get there, they stay.

In mid-November, technical men and doctors were summoned to a big rally at Havana University, where they were asked to take an oath of allegiance. The inference from this is that if they get caught trying to leave the country after swearing allegiance to the regime, they may be charged with disloyalty or treason.

Observers said that the government was disappointed in the turnout of professional and technical people. The crowds were mostly made up of labour union men, who took the vow for the absentees.

Business is Shot

As is well known, most of Cuba is now socialized. The great estates were seized, and the farmers have been promised that they will receive title to portions of the land.

The land reforms bill was followed by an urban property bill, in which tenants are to be given title to the houses in which they live. One rich man in Havana is said to have lost 12,000 houses.

Many of the sharpest critics of the government, of course, are those who were rich and have lost their property. And their friends suspect that some of their bitter opposition to the government's restrictions on freedom stems from their chagrin at losing their wealth.

The only two banks in Cuba not nationalized are Canadian. A banner in front of the Royal Bank of Canada in Santa Clara proclaimed: "Employees of this bank favour the nationalization of Cuban banks."

I went in to get a traveller's cheque exchanged. It took 30 minutes, with forms filled out in sextuplicate. "Bureaucracy and inefficiency have taken over in business," one banker told me. And businessmen repeated, "Business is shot." Another said, "What's even worse than having fumbling amateurs from the government running business, is that our staffs are turned into bands of informers."

At the same time, many Cubans believe that the American embargo, in the long run, may prove a good thing for Cuba. "We spent $5 million last year buying candy and chewing gum from America," one Cuban told me. "There's no reason why we can't produce our own candy in this country, with all this sugar." The fertile soil of Cuba could produce many rich crops, but Cubans, with a sugar economy, traditionally import many commodities.

Castro, in his marathon television appearances, explains the economy so that even little children can understand. And in Cuban homes, I found them loyally eating Malanga, a Cuban tuber which is something like a potato. In a hospital I saw imported Canadian potatoes that were said to have cost $8 a bag. At La Progresiva school last Christmas, tangerines instead of the usual apples were distributed to children in the town. One of the teachers was explaining the reason for the change, when a small eight-year-old piped up, "Oh, I know. We're using oranges instead, so that we can save foreign exchange for Fidel."

Businessmen, of course, are not so loyal as the farmers and the children, and are less impressed by the Castro broadcasts. "Any guy who thinks he's worth listening to for three or four hours, time after time, must have lost his marbles," one businessman told me. "Especially when he shows up for the broadcast an hour late."

Many Theories

One theory is that Castro is not mad as he seems to many, but that he has had his revolution carefully planned from the start. And another more commonly held is that he is truly an idealist, but that he has had to use the communists to get things done. They are now taking the revolution in the direction they want to go. Almost everyone agrees that "Che" Guevara, head of the National Bank, is "the brains" of the government.

A communist who has carried his own card proudly for 30 years told me, "I don't know of any card-carrying party members in the government. We wish there were. Cuba has less than 20,000 members of the party. But the party approves 100% what the government is doing."

And the secretary-general of the Communist Party in Cuba was reported recently in the papers: ". . . we had to support the Cuban revolution with all our hearts, for this is the means and the way to establish communism in Latin America." ●

Next Issue: THE CUBAN CHURCH FACES FACTS.

By EDWARD CRAGG

The Road to Bethlehem

AS Christmas approaches, people everywhere join the caravan of the Wise Men. Something deep within us turns toward Bethlehem, birthplace of a promised Redeemer. The Wise Men belong to the poetry of the Bible, and for this reason symbolize a spiritual longing, a spiritual search which is part of the experience of all but the hopelessly worldly and the incurably self-centered.

The Wise Men remind us that while Christianity requires us to undertake a search, it promises primarily not that we will find, but that we will be found.

For Christianity is the story of a double search—our search for God, and God's search for us. The star that led the wise men was his star, and the Babe in the manger was his Son. So it will be with us.

I sought the Lord, and afterward I knew
He moved my soul to seek Him, seeking me;
It was not I that found, O Saviour true,
No, I was found of thee.

This ancient story thus brings us face to face with the most amazing fact in human experience—that when we reach our hand above, seeking God, we are met by the hand of God, seeking us. As a wise English theologian has said, "Religion is a gift from above downwards, not a groping from below upwards. It is not like science, a coral reef; it is more like a golden shower from above."

If any season of the Christian year can make this plain to us, it is surely Christmas. As we draw near to Bethlehem in company with the Wise Men we can have no possible inclination to congratulate ourselves on our own cleverness in finding the way. Rather with humble and adoring hearts we say, "Thanks be unto God for his inexpressible gift!" We have been seeking God; God has found us.

What must we do when this encounter takes place? Again the story of the Wise Men reveals the answer: we must bring a gift! Something must be done to express our awe and gratitude. The need to bring an offering becomes imperious.

In his lovely painting of the arrival of the Wise Men the English painter Bourne-Jones emphasized the symbolical character of the gifts they brought to Jesus. The first, an aged sage, lays his knowledge at the feet of the Christ Child. The second, a young warrior, brings his gift of power. The third, dressed in opulent robes, dedicates his riches to the Son of God.

It is true that we cannot in any literal sense lay our gifts of knowledge, power or riches at the feet of the Child in a manger. How then can we present them?

Jesus himself answers this question. He tells us that whatever we give to one of the least of these, his brethren, is in fact given to him. Any deed of mercy or helpfulness to any who are hungry or cold or in trouble is an offer-

(Over)

THE MUSIC MAKERS' CORNER

SANTA CLAUS will soon be here. He is not a fairy, nor a leprechaun, nor a goblin, but just a jolly old fellow who hides toys in odd places to make children happy.

Christmas is a joyful time when we think of the birth of Jesus in a Bethlehem manger.

Since we like to share our joy with others, how would you like to be assistants to Santa? It is better to give than to receive. Suppose you sing carols without ringing door-bells, just to make some old folk happy. Take a collection box with you because some people will come outside to hear you and give you a dollar. Your Brown Owl or Cubmaster will tell you where the money is needed most. You know where to find children whose Christmas will not be happy unless you help to make it so.

Put away part of your allowance to buy a present for a child. Don't look in the attic for cast-off toys or clothing. Buy something new. No child in your community should have to feel that Santa passed by and did not leave something for Christmas.

Jesus spent his earthly life going about doing good. The angelic choir sang at His birth.

As good Music Makers, I know you will sing your carols and give your gifts as the wise men did, remembering that Santa Claus means much to little folk.

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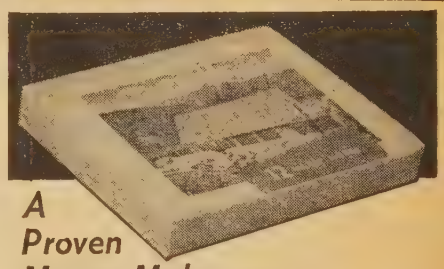

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ing of devotion to him.

So while the symbol of Church World Service — hands crossed beneath the Cross—is rather new, it represents one of the oldest and most important truths in our Christian faith.

All who join the long procession of those who journey to Bethlehem have in the mercy of God another chance to hear the words of him whom we adore, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." ●

CHRISTMAS IN FACTORY

(*Continued from page* 9)

the various faiths give each other strength in Christian comradeship, share each other's burdens and pray to the one, holy, omnipotent God.

On his 19th birthday, Mr. Haugh received two things from his father; one was a picture of Christ which hangs in his office as a constant reminder to serve his Master; the other was advice. "You can't always agree with everyone, but you have to love them." ●

CAISTOR CORNERS

(*Continued from page* 14)

Prince Albert in the north, ended its journey in our church. And late on Saturday night we somewhat reverently laid the gifts beneath it.

When I returned home, Brother James was awaiting me. Shyly he enquired if there might be an overcoat that would fit him. Sure enough there was, a very ample one, which I fitted to his frail form; and he left, the happiest man in the world.

We held our Christmas service Sunday morning. The green of the tree, the whiteness of the gifts and the radiance in our hearts made Bethlehem seem very close.

I came out of the church and stood for a moment on the top step. Then I glanced down the street and there, I saw a lone figure bubbling along. His dark robe swept almost to his feet.

"It's one of the Wise Men," I said to myself, "probably Melchior," and I hastened after him. We walked together without a word to my gate and I turned in. He went on, and I stood watching him. Then, I saw that he, too, was turning in, . . . at the gate that led to Brother James' house!

"Why in there?" I asked myself. And then I saw that the robe our caretaker was wearing wasn't really a robe but the ample—more ample than I had realized —second-hand overcoat I had so carefully fitted on him the night before.

"Ah, yes," I said, entering my door and marvelling at the way God works, "Christmas has come to Tugaske." ●

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FLIP CHART PRESENTATION on the topic, "Remember, We Promised."

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LETTER FROM AFRICA

(*Continued from page* 15)

possibility of territorial secession from the Federation, a breathing space to demonstrate to Africans that "partnership" is more than a slogan, immediate constitutional changes toward full representative self-government for the Northern Territories, and a weakening of Federal powers.

To many Europeans, believing they can indefinitely control the time-table of African political advance, this is too much, too soon. Many Africans feel it is too little, too late.

Sir Roy Welensky is violently opposing acceptance of the report. ●

CONTEMPORARY NATIVITY

(*Continued from page* 7)

the street, but who foresee the divine destiny, and that "this child is set for the fall and rising again of many in Israel." He had a surer insight than the king.

And that is the way it was with Anna "the daughter of Phanuel"; she was 84, and "she departed not from the temple" —just an old lady at the church who "served God with fastings night and day" and "gave thanks likewise unto the Lord" and she was involved in the divine plan for the world. ●

The Question Box

Q. I'm an Anglican and intend to stay one. However, I attend the United Church with my husband, who is stubborn, too, and have been doing so in this small place through 20 years and nine young ministers. I go very occasionally to my own church but there is no Anglican Church here and it is not convenient. I do go for communion and the rector understands the situation. I find some United Church ministers very understanding and others try to convert me. Six of them, in fact. I'm tired of explaining. How can I keep these young men from trying to get me to join the United Church?

A. If this really bothers you—and you don't really enjoy these enthusiastic young proselytizers, ask your husband to do two things. (1) The next time you have a minister who does not try to convert you, try to make the work so attractive he'll stay longer. (2) Get him to enlighten the next minister about your deep fidelity to Anglicanism.

Q. Do you think it a good idea for Protestant groups to request permission to hang primastone religious plaques—cost about $3 each—in general hospitals? I don't object to Roman Catholics hanging them in their own hospitals, but I feel this is out of taste in general hospitals. What do you think?

A. We agree.

Q. How many qualified ministers are now serving the United Church in non-pastoral capacities, i.e., are not *serving as ministers within a pastoral charge? How many* are?

A. About 2,040 are in Canadian pastoral charges. Another 47 in overseas work. Just over 400 are in other work, including nearly 100 teachers, 60 chaplains in armed services, 50 on leave for study, etc.

Q. In connection with the annual congregational meeting usually held in January, is it not customary to have the minutes from the last annual meeting (the previous January) read, rather than at a specially-called meeting in June?

A. It's customary.

Q. Was the idea of the infallibility of the Bible just conceived in the Roman Catholic Church?

A. No. It goes back to the ancient Catholic Church which recognized some books as the official list or "Canon" of the Bible providing the genuine "Word of God." "Infallibility" was taught by the great Reformers and is not quite what the modern Roman Church teaches.

Q. If some members of a United Church wish a change of ministers, is it the Official Board or the Session which asks the present minister to resign?

A. It's not that simple. See *Manual,* section 34. There must be "a meeting of the charge" and formal notice of such meeting specifying its purpose must be made—either read or published in the calendar—on two preceding Sundays. Similar notice must be given the secretary of presbytery. The application for a change must then be transmitted to presbytery through the Official Board. Awesome, isn't it? Most changes, fortunately, are brought about less formally.

Q. A new communion service has recently been placed in our church in loving memory of a beloved pastor. Is there anything in the United Church Manual *to say that a linen cloth should cover the set? All receptacles have individual covers.*

A. A rubric in the *Book of Common Order* says: ". . . the sacred Elements shall be reverently placed on the table and covered with a *fair linen cloth.*"

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

WE reached eagerly for the five little books in the New Canadian Library when they came in the other day, and we promised ourselves the fun of re-reading them all. They make such attractive gifts, too. *The Man from Glengarry* by Ralph Connor ($1.25); *Thirty Acres* by Ringuet ($1.25); *Sunshine Sketches of a Little Town* by Stephen Leacock ($1); *Earth and High Heaven* by Gwethalyn Graham ($1.25) and Morley Callaghan's *More Joy in Heaven* ($1.25).

Dr. MacLeod

When sending in the review of *Word and Sacrament*—A Preface to Preaching and Worship, Dr. Chalmers wrote "I hope you can give some prominence to Donald MacLeod's book. It is well worth it." . . . When former Moderator, the Very Rev. James Thomson, was in Trinidad not long ago he took with him 50 volumes from his own library as a gift to the Theological College. They will be known as the J. S. Thomson Collection. . . William Toye's *The St. Lawrence* (Oxford), a history of the great river, has won the Canadian Library Association Award for the best book of the year for children. . . We are delighted to review *The Story in Scripture,* a Shorter Version of the Revised Standard Version of the Bible, and *The Shorter Atlas of the Bible,* two very excellent books for Bible Study.

Word and Sacrament: A Preface to Preaching and Worship

By Donald MacLeod. (Prentice-Hall, $4.65.)

Reviewed by R. C. Chalmers.

"Worship is the primary business of the Church and in that act preaching is in a prior position and should be shaped to direct and regulate all its parts" . . . "Preaching and worship at their best are always in a complementary relationship" (p. 102). These sentences may be taken as basic propositions in this excellent book.

The author is well-known in Canada, being a graduate of Pine Hill Divinity Hall and a former pastor in The United Church of Canada. Since 1947 he has been a professor in the Department of Worship and Preaching in Princeton Theological Seminary.

This is a book which is the ripe fruit of much study, thought and teaching on this important subject of worship as it is related to preaching and the sacraments.

Part I gives us three significant chapters on preaching, followed by Part II which deals with "Our Heritage in Reformed Worship." This is a very informative chapter which tells of our rich heritage of worship from the early Church, the Reformation, the Scottish Church and the Puritans. Then in Part III we have a presentation of "Preaching within the Context of Worship." In this chapter the author calls for a re-capture of the essential meaning of worship, a response to God Who has come to meet us in the Event of Jesus Christ. Worship is for the glory of God. It must be theologically oriented, setting forth God's Word in sermon and sacrament. In such worship theology sets the theme.

There are four psychological conditions which must be fulfilled in true worship: objectivity, atmosphere, expectancy and fellowship.

There are three main movements in worship in a Reformed Church: the Approach, the Liturgy of the Word, and the Fellowship of Prayer. In the last chapter the author, through some incisive meditations, shows us that worship must issue in service.

Reformed and Reforming

Allan L. Farris, Editor. (Presbyterian Publications, $1.50.)

Reviewed by Richard H. N. Davidson.

Reformed and Reforming is a 90-page paperback which United Church people ought to read. It will lead them to "look to the rock from whence they are hewn." Prof. Allan L. Farris of Knox College, Toronto, the editor, was convener of the committee which planned the celebrations of the 400th anniversary of the Reformation of the Church of Scotland for the Presbyterian Church in Canada. This paperback is one of the committee's contributions to the celebration.

Five Presbyterian ministers with special aptitudes and interests have each contributed a chapter. The first two chapters describe the background of the Scottish Reformation and its triumph in Scotland. The second two are a discussion of the Scottish Reformation in its relation to Anglicanism and Presbyterianism. The last concerns itself with the influence of the Scottish Reformation on the Presbyterian Church in Canada. Prof. Reid of McGill in chapter two writes a masterly and understanding essay on the Reformation in Scotland, an essay worth the price of the book.

The Theology of the Major Sects

By John H. Gerstner. (Baker, $3.95.)

This is a comprehensive reference book on the major sects. It includes a 15-page appendix and over nine pages of bibliography with an authors' and a subject index. The author is professor of church history and Government at Pittsburgh Theological Seminary.

The Story in Scripture

A Short Version of the R.S.V. Bible arranged by A. B. Davies and G. Hunter Davies. (Nelson, $2.50.)

Reviewed by Frank P. Fidler.

Principal Davies of Regents Park College, Oxford, and his wife, have arranged this selection of scriptural passages to present a continuous, simplified account of the Old Testament promise of God's kingdom and its New Testament fulfilment in the life, death and resurrection of Jesus Christ and in the early church.

This is intended primarily for adults and young people who are not familiar with the wholeness of the Biblical story. It is not divided into the conventional books of the Bible with their chapters and verses. It omits all passages that do not bear on the central theme of "the story of the people of God." A useful introduction and appended commentary show the relationship of these selected portions of the familiar books of the Bible and their more complete text.

The Adult Education Committee of the British Council of Churches encouraged this version and we believe that there are many Canadian adults who will be greatly helped to appreciate the relevance of the Word of God to our time and condition by reading it.

Fine photographs of contemporary scenes in the Holy Land, simple maps, an historical table of reference for Biblical dates, an excellent outline of contents, and an index of names of persons and places mentioned in this anthology of the Revised Standard Version, add to the usefulness of this presentation of **The Story in Scripture.**

Shorter Atlas of the Bible

By Luc H. Grollenberg. Translated by Mary F. Hedlund. (Nelson, $3.50.)

This Atlas would be valuable for the 200 photographs alone. They are clear and beautiful and set the atmosphere for study. In addition, there are ten maps in full colour.

This shorter Atlas has been prepared because of the success of the larger one published by Nelson. It is a new and concise interpretation of the Scripture stories against a background of knowledge obtained from archaeologists, geographers and historians. It is a handy size, would be invaluable to church school teachers, and would make a most acceptable gift.

Sunlight and Shadow: An Autobiography

By Dorothy Allen. (Oxford, $4.25.)

Rhodes scholars who went to Oxford during the years 1931 to 1952 knew Lady Allen as the wife of the warden of Rhodes House, a charming woman with a great flair for hospitality and an invaluable gift for organization. This she used to advantage in arranging entertainment for these brilliant young men, for outstanding visitors to Oxford, as well as in many phases of social work in the community. During wartime she was tireless in her efforts to help evacuees and the soldiers stationed near Oxford, among them Canadians. Following the war she had to take on also the wives and children

of the Rhodes scholars.

The warden and his wife travelled a great deal and in Toronto were the guests of the present Speaker of the House of Commons, the Hon. Roland Mitchener, and his wife. During the war, the Allens' daughter, Rosemary, lived with the Mitcheners for several years.

On their retirement in 1952, the warden was knighted, and Lady Allen was given the honorary degree of Master of Arts from Oxford University in appreciation of the place she had won for herself in the life of the university and the community.

During the two years prior to her death in 1959, Lady Allen occupied herself in writing of her life in Oxford, with particular emphasis on the Rhodes House years.

On Christmas Day

Is it so strange
That one small child
Should bring the world
To its uncalloused knees
On Christmas Day?
Long, long ago
Upon a starlight night
The Angels sang
And sages sought the Child
Within a holy stable;
And shepherds came,
Humbly acknowledging
The power of His name.
The story of this Child
Still stirs our hearts
To humbleness and love.
Is it then strange to say
That cribbed within our hearts
We keep His precious memory
On Christmas Day?

Faye Carr Adams

From CHRISTMAS—An American Annual of Christmas Literature and Art. (Augsburg, $3.50.)

Morning at Jalna

By Mazo de la Roche. (Macmillan, $3.50.)

Reviewed by Dorothy Dumbrille.

The year is 1863, and the well-known author, Mazo de la Roche, again draws us into her world of Jalna with an account of early life in their home near Lake Ontario, at the time of the American Civil War. Augusta, Nicholas and Ernest are children and with their parents, Captain Philip Whiteoak, lately of the Indian Army, and his wife, Adeline, a vivacious Irish girl who afterwards became the famous matriarch of the later books, are entertaining two visitors from the Southern States, Curtis and Lucy Sinclair.

The mysterious visitors at Jalna, however, fall back as the children crowd to the forefront. Mazo de la Roche writes well about children. The amazing part of this novel is her adherence to character. We see in these three children the inherent characteristics which come out so strongly in **Jalna,** her prize-winning novel, which begins when Nicholas and Ernest are old men, and Augusta, a haughty old woman has been living abroad. As I looked back over other books in the famous series, I could not find a single instance where the characterization did not fit exactly with what these youngsters in the new novel **Morning at Jalna** said and did. The story moves with ease and is crowded with exciting action.

Ports of Call

Poems by Marjorie Freeman Campbell. (Ryerson, $3.50.)

Reviewed by J. Sheridan Bole.

This little jewel box of verses by a reputed author is a most delightful, varied and competently given "travelogue in poetry" of the author's trip to faraway and strange places.

Ports of Call moves swiftly from Brooklyn, N.Y., to Lisbon, the Mediterranean, Cairo, the Taj Mahal, Damascus and other haunting place names, and comes home at last by the Pacific and Panama Canal. There is little that is introspective in these verses, written almost as conversational narrative; one simply enjoys journeying with this writer who has not only a fine imaginative response to what is seen but a very observant eye.

Titles such as **Gibraltar, Sunset in Beirut, Last night upon the desert sands, In Genoa a bird sang,** indicate the variety of good things in this volume. I looked for "golden Samarkand" and found that romantic place on page two.

For Youth

Quest in the Cariboo

By John F. Hayes. (Copp Clark Co., $3.50.)

Reviewed by J. H. Arnup.

Our Nancy (now sixteen) has become somewhat sophisticated. She criticized this book, otherwise satisfactory, on the ground that the early dialogues were too juvenile to accord with the later narrative, which is adult. I leave it to the reader to judge.

Quest in the Cariboo is number seven in a series which Mr. Hayes has written against the background of Canadian history. The story deals with the gold rush of 1860, when mining in the Cariboo was at its height. It is packed with adventure. Indeed, dangerous crises occur with such astonishing frequency as to give a sort of melodramatic turn to the book. It will be eagerly read by young people and the effect will be wholesome.

Between You and Me and the Gatepost

By Pat Boone. (Prentice-Hall, $2.95.)

Pat Boone is one of the teenagers' idols and he takes advantage of his youth and popularity to hand them a line of good advice. My copy goes to Nancy.

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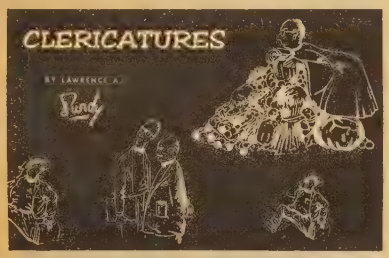

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For Children

My Favourite Christmas Story

By Roy Rogers, with Frank S. Mead. (Revell, $1.50.)

Reviewed by J. H. Arnup.

This story is the antidote to the overdose of Westerns with which we are afflicted at Christmas and all other times. Stories of violence and bloodshed have no place in the Christmas celebration. Here, in 60 pages, Roy Rogers, with the help of Dr. Mead, retells the story of the birth of Christ, following closely the narratives related by Luke and Matthew. Reverently told, though in colloquial language, the story carries something of its old-time charm.

The Boat in the Reeds

By A. C. Stewart. (Ryerson, $2.25.)

This is the story of a boy and a boat and a man. The author writes with skill and understanding of a little, lonely "eight-and-nine-months" old boy and his love for an abandoned boat on the forbidden seashore. When he was there, the place became the haunt of warm winds and scarlet parrots. The coming of the man to share in the Saturday talk and boat fixing and picnics made the beach an enchanted place. There is a salty flavour about the tale, good companionship and adventure, too. The day the boat went to sea with the boy and the rescue by the man are exciting things to share. Nine and ten-year-old boys would like this book.

Italian Peepshow

By Eleanor Farjeon. Illustrated by Edward Ardizzoni. (Oxford, $2.)

Eleanor Farjeon has not lost her skill in writing stories for children. This one, in an Italian setting, is written around Bridget and her two little sisters, Chloe and Nan, and their dolls, Gianina and Vuv-Vuv. Some of the stories are bedtime ones told to Bridget, and others are adventures in which she shared.

Mr. Ardizzone's illustrations are excellent.

Uniform Lessons

The following commentaries on the International Sunday School Lessons have been received:

The Douglas Sunday School Lessons, 1961

(Brett-Macmillan, $3.25.)

The International Lesson Annual

Edited by Charles M. Laymon, with lesson analysis by Roy L. Smith. (Abingdon, $2.95.)

Lesson Commentary

(Standard, $2.95.) Edited by Orrin Root.

Peloubets' Select Notes

By Wilbur M. Smith. (Wilde, $2.95.)

About People and Places

More Blankets Needed

The **Overseas Relief Depot** in Toronto put in a hectic week to beat the closing of the port of Montreal. On Nov. 24, they shipped five tons of used clothing to Greece and ten to East Pakistan.

The appeal for blankets has brought a wonderful response. Mrs. Florence Carruth, the depot's director, reports the quality of the blankets is excellent. Fifteen bales are now ready to go, and the blankets are pouring in.

Dr. Ernest E. Long reports that, because of disaster in Pakistan, an appeal has come from the World Council for blankets for that area. If the flow continues, and Dr. Long expresses the hope that it will, the United Church will be able to answer that appeal, also.

Blankets should be sent to the Overseas Relief Depot, 100 Simcoe St., Toronto 2, Ont., and shipping charges of 10c per pound, to the treasurer, the Rev. Dr. V. T. Mooney, 85 St. Clair Avenue East, Toronto 7, Ont.

The Scottish Pioneers

The **old cemetery of the Scottish pioneers** on the beautiful East River intervale on the outskirts of New Glasgow, N.S., has now been restored.

Time had practically hidden it from view and many did not know the cemetery existed when, in 1956, descendants of the pioneers started an agitation. The Founders Cemetery Trust Fund for perpetual care was set up, the town made access easy by extending a street, and certain citizens raised the money. The restoration took place during the past summer. An old bylaw was discovered by the former town clerk, Miss Margaret Wadden, which gives the care of this cemetery to the Riverside Cemetery Trustees.

There are more than 100 names on the stones, 20 who came over in the ship **Hector** which brought early Scottish settlers and a goodly number from the brig, **John.** There is a monument to the Rev. Dr. James MacGregor, the first Presbyterian missionary, sent in 1786 to serve the earliest settlers.

Dr. McCleary Hospitalized

The **Rev. Dr. Ray McCleary,** secretary of the Missionary and Maintenance Department, has been ill in hospital but is making a very satisfactory recovery and expects to be in his office within a few weeks.

Servicemen Sponsor Students

Two young African students from Nyasaland are studying in Canada, supported by the chapel congregations of the **Navy, Army and RCAF** establishments in Ottawa. Both are graduates of the Church of Scotland's Mission School at Blantyre and have certificates which are equivalent to Canadian Grade 10.

Elijah Mkhupela is doing well at the Kemptville, N.S., Agricultural School following several months on a Canadian farm. **Jackson Gomani** is at the Ottawa Technical School. Both boys are in Canada on students' visas.

The project will cost the sponsoring services about $2,500 a year.

Dutch Oppose Apartheid

Eleven prominent theologians of the **Dutch Reformed Church in South Africa** have just published a book warning that the government's apartheid policy threatens disaster to the country. The book has great significance in view of the fact that the Dutch Reformed Church has traditionally been regarded as supporting apartheid.

Published in Africaans, the book entitled **"Delayed Action"** appeared as rumours were spreading that Prime Minister Hendrick Verwoerd was planning measures to consolidate his inflexible apartheid stand. One of the 11 authors, each of whom wrote a chapter, was Prof. B. B. Keet, former professor of theology at the Dutch Reformed Seminary at Stellenbosch University, who said "The time has come for our Africaans-speaking churches to inform the state that they no longer see their way to supporting the apartheid policy."

The title was chosen, the authors stated, because it is appearing "late in the day."

Chorister 50 Years

Over 100 gathered in the United Church at Fort Qu'Appelle, Sask., recently to honour **Mr. Pryce James** who has completed 50 years' service in the choir. Since he arrived from Wales in 1910, Mr. James has faithfully carried on, rarely missing a Sunday though he has almost a mile to walk. He was presented with a gold wrist watch to mark the occasion.

Hamilton's Singing Tower

The new $214,000 **Binkley United Church,** Hamilton, Ont., recently dedicated, includes the sanctuary, a Christian education unit and a "singing tower." Hamilton Conference President the Rev. Dr. T. R. Davies, and Presbytery Chairman the Rev. C. W. Zurbrigg assisted the minister, the Rev. R. G. Hazlewood.

For the Mentally Ill

A conference for both community clergy and chaplains to arouse interest in pastoral work with the mentally ill was held recently at **Verdun Protestant hospital,** Montreal. This was the third such conference and the first bilingual one.

Father Noel Maillon, professor of psychology at the University of Montreal, included in his paper on "Pastoral work with the Mentally Disturbed," those types of mental disturbance related to the problems of religious faith.

Dr. Heinz Lehman, clinical director of the hospital and one of the early developers of drug therapy, was speaker at the luncheon. He emphasized the great change that has come in the treatment of the mentally ill in the last decade, brought about by drugs and the open drug policy of treatment.

Rehabilitation was discussed by a panel consisting of a social worker, voluntary worker, after-care group leader, psychiatrist and chaplain.

Greetings on Tape

The long distance between **Musquodoboit Harbour, N.S.,** and Angola, was bridged recently through the magic of a tape recording.

The friends and relatives of the **Rev. J. Murray MacInnes** and his family, now serving in Dondi and Elandi, heard greetings and messages recorded on tape a short time before. Mr. MacInnes' mother was among the congregation, and arrangements were made to send the tape to the Sanitorium where his father is presently a patient.

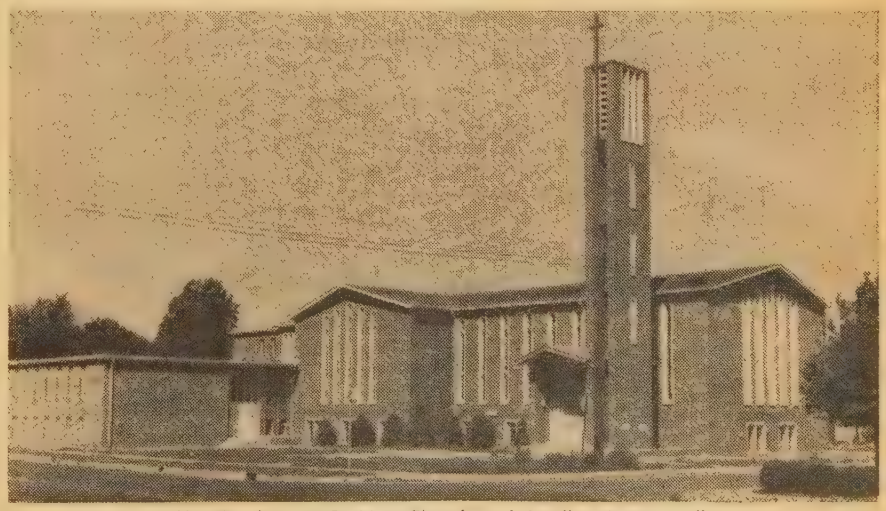
Lay Supply Fred Withers is arranging to send back a tape-recorded message from the home congregation to the MacInnes family in Dondi.

Taught in Trinidad

Former Trinidad missionary, the **Rev. Dr. H. F. Kemp,** died at Saltsprings, N.S., on November 5.

Dr. Kemp first went to Trinidad in 1912 to teach at Naparima College, and he returned there following ordination in 1913. On furlough, he studied languages in Edinburgh, specializing in Hindi. He taught in the theological and training

(Over)



Hamilton's new Binkley Church and its "singing tower"

Mission to Canada

FEBRUARY – JUNE 1961

★ THE MISSION TO CANADA will commence with a Commissioning Service in the Metropolitan United Church, Toronto, on 28 February, conducted by leading Churchmen drawn from the various historic Protestant denominations of Canada.

★ THE MISSION TO CANADA, which is strongly ecumenical in its scope, is receiving the support of The Department of Evangelism of The Canadian Council of Churches.

★ THE MISSION TO CANADA will be led by Tom Rees, the well-known Evangelist from London, England, who, in his country, commands the confidence of Christian Leaders of the various denominations. His experience of Inter-Church Evangelism is unrivalled. Londoners have packed the Royal Albert Hall more than 50 times to hear his message.

★ THE MISSION TO CANADA Party, under the leadership of Tom Rees, will consist of several talented, experienced Ministers and Laymen drawn from the various Protestant Churches of Britain.

★ THE MISSION TO CANADA Party will visit each of the ten Provinces of the Dominion from Newfoundland to the Yukon conducting Inter-Church evangelistic rallies in approximately 100 centres of population.

★ THE MISSION TO CANADA plans not only to visit the great Cities of the Dominion, but more especially the smaller communities which are so often overlooked.

★ THE MISSION TO CANADA has a threefold object: that non-church-goers and fringe people may make a full and intelligent committal of their lives to Christ; that committed Christian people may be encouraged in their faith and inspired to win others to Christ, and that committed Christian people in various Churches may be brought together in the fellowship of the Gospel.

★ THE MISSION TO CANADA organizers appeal to the readers of *The United Church Observer* for their regular prayers, their sacrificial gifts, and their warmhearted co-operation.

GET RIGHT WITH GOD

Full particulars on request

The Organizing Secretary: The Rev. A. LeDrew Gardner

Mission to Canada,

P.O. Box 784, Adelaide Street P.O., Toronto 1, Ontario.

colleges as well as doing evangelistic work on his San Fernando-Couva field. He married Grace Salter, a WMS worker, in 1924. When they returned from Trinidad in 1952, Dr. Kemp gave the R. P. MacKay Lectures in Eastern Canada. He took a Cape Breton Island charge, later going to the smaller one of Boularderie and Saltsprings.

Ella, wife of the late Rev. Isaac Norman, Montreal, died November 9. . . **Bessie**, wife of the late Rev. C. H. C. MacLaren, Moncton, N.B., died in November.

Honour Class Leader

A carillon of Flemish bells was dedicated last month in **First United Church, Victoria, B.C.,** in memory of Mr. R. G. Howell, elder and leader of a Bible class through which approximately 1,000 passed during his term of office. The minister, the Rev. A. I. Higgins, was assisted in the dedication by the 92-year-old former minister, the Rev. Dr. W. G. Wilson, who gave a brief history of Mr. Howell's life.

On CBC Radio

The **Rev. Dr. J. R. Mutchmor,** secretary of the Board of Evangelism and Social Service, will broadcast over the CBC

Dr. Mutchmor

Mr. McLuhan

Trans-Canada network during the Religious Period on January 1, 2.30-3 p.m., EST.

The **Rev. Maurice McLuhan**, minister of Central United Church, Windsor, Ont., will take part in the Advent series service over the CBC Church of the Air, Sunday, December 18, 4.30-5 p.m., EST.

Gift from Montreal

A $10,000 gift to the United Church mission in Angola was given by **St. Andrew's United Church, Montreal,** to mark its 60th anniversary. The gift is to provide a lighting plant and library at Emmanuel Seminary and to help provide a medical laboratory and a portable X-Ray plant at Dondi Hospital.

In addition, St. Andrew's is making extensive alterations and improvements to its sanctuary and church hall, and has dedicated a memorial window, a replica of the beautiful Rose Window in Chartres Cathedral. This was presented by the family of the late Mrs. A. Kirk Cameron.

Special preachers for the anniversary services conducted by the minister, the Rev. D. M. Grant, were the Very Rev. C. M. Nicholson, principal of Pine Hill Divinity Hall, and the Rev. Dr. David A. MacLennan, The Brick Church, Rochester, N.Y.

Thirty Year Pastorate

The year 1961 will mark the 30th anniversary of the **Rev. Dr. Norman Coll's** pastorate at **Parkdale United Church,** Ottawa, which grew out of the union of two west end congregations, Bethany Presbyterian and Rosemount Methodist, in 1931.

Dr. Coll, whose ministry to this congregation was only interrupted by his duties as one of the principal chaplains during World War II, has given notice of his desire for a change of pastorate, effective in June, 1961. This decision has been accepted by the congregation with deep regret.

Grandview Gets Church

The congregation of **Grandview, Man., United Church** attended the dedication of their new church last month. The minister, the Rev. Ian Fulford conducted the service and Dean Robert Tillman of the United College Faculty of Theology preached the sermon.

Six to India Sessions

Sessions of the **Third Assembly** of the **World Council of Churches** will be held next year in New Delhi, India, when Christian leaders will gather from all over the world. From November 18 to December 6, 1961, 178 churches, representing approximately 70% of the estimated 315,000,000 Protestant, Orthodox and Anglican Christians in the world, will meet for policy-making sessions.

The United Church of Canada will be represented by six delegates: The moderator, the Rt. Rev. Hugh A. McLeod; the secretary of General Council, the Rev. Dr. Ernest E. Long; Prof. L. H. Cragg, chairman of the Board of Men and vice-president of the University of Alberta; Miss Dorothy Young, WMS Home Organization secretary; the Rev. Dr. R. C. Chalmers, professor of Systematic Theology, Pine Hill Divinity Hall, Halifax, and missionary the Rev. Dr. Robert M. Clark, Union Theological College, Indore, India.

Wed 60 Years

On January 2, the **Rev. A. W. McIntosh and Mrs. McIntosh,** Vancouver, will celebrate their 60th wedding anniversary. They have three children, a son in Montreal, a daughter in Vancouver and one in Willowdale.

Best in Newfoundland

The new regional **United Church collegiate** was opened last month in St. John's, Nfld., by Premier Smallwood. The Hon. Campbell Macpherson, OBE, the Lieutenant-Governor, had high praise for the new structure which was dedicated by the conference president, the Rev. Dr. L. A. D. Curtis, following a prayer by Presbytery Chairman the Rev. P. J. Hommersen. Senator Calvert Pratt and Mr. F. W. Russell, vice-chairman of the United Church Board of Education, spoke briefly.

"The province is setting out to build bigger and better schools," Premier Smallwood said, "but nothing at present in Newfoundland can compare with this one."

Expansion at Guelph

Paisley Memorial United Church, Guelph, Ont., opened and dedicated a $46,000 Christian education addition last month. It will provide space for a Sunday school of 300 children.

The congregation undertook to raise the money under the direction of the canvass chairman, Mr. A. Wessman. The minister, the Rev. Wm. Sherwin, conducted the service, the dedication being carried out by Guelph Presbytery Chairman the Rev. J. F. A. Bewell. Great credit for the success of this undertaking goes to the chairman of the building committee, Mr. Gordon Couling.

Churches Parish Bound

The **Canadian Council of Churches'** member denominations were criticized by General Secretary the Rev. Dr. W. J. Gallagher for the meagre contributions given to Christian work outside their own congregations.

He told delegates to the biennial meeting in St. Catharines, Ont., that of $100,000,000 contributed by the four major denominations last year, only 19% went for work beyond local boundaries. "Is this enough for the outreach of the Church beyond parish bounds?" he asked.

Dr. Gallagher, in his report, also expressed disappointment at the lack of support of the work of the Canadian Council of Churches by denominations following agreements reached by delegates. Failure of such delegates to represent the views of their denominations, or the inability of church leaders to accept

(*Over*)

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GREETINGS

To all our friends, old and new, we extend warm Christmas wishes and sincere appreciation of your courtesies throughout the year. May 1961 bring you prosperity and happiness.

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the judgment of their own representatives "introduces a sense of frustration in the officers of the council," he said.

The long view of church unity showed progress, the secretary explained, even though on the Canadian scene a short view shows we may seem to be progressing slowly, if at all.

Professor David Hay of Knox College succeeds the Very Rev. George Dorey as president of the Canadian Council of Churches.

Remember War Fallen

On Remembrance Sunday, **Trinity United Church** on the Goldsmith, Ont., charge, dedicated an electric organ to the memory of four men in the community who gave their lives in World War II: Edwin Hooker, Ray McCracken, Roy Hyatt and Charles Warren. Members of their families were present in the church for the service conducted by the minister, the Rev. Hugh Burtch.

M and M Still Up

M and M givings have increased by 15.4% at November 25, the Missionary and Maintenance Department reports. The total is $5,255,365, compared to $4,555,542 in 1959. The following amounts are listed by conferences, last year's figures in brackets.

Newfoundland, $60,739 ($48,417); Maritimes, $444,741($374,013); Montreal and Ottawa, $520,471 ($450,967); Bay of Quinte, $396,932 ($365,322); Toronto, $1,068,693 ($912,846); Hamilton, $767,670 ($694,839); London, $625,082 ($542,208); Manitoba, $315,168 ($268,-961); Saskatchewan, $300,474 ($253,485); Alberta, $359,286 ($299,257); British Columbia, $344,998 ($305,141); Donations, $51,082 ($40,086); One Dollar Club, $29.

A Korean "First"

A scholarship of $600 to cover tuition fees at Tokyo Union Theological Seminary, for the Rev. Sung Kui Lee of Korea, was approved last month by the United Church's Overseas Mission Board. Travel costs will also be paid. He will be the first Korean minister to study in Japan.

Korea was under Japanese domination from 1910 to 1945. The first post-war national leader of South Korea, Syngman Rhee, hated Japan. His government would not issue passports to Koreans to go to Japan, nor visas to Japanese to visit Korea.

There was only one exception, in 1958, when the World Conference of Christian Education met in Tokyo. Rhee allowed Korean delegates to go, after the conference had started, in response to a cable from WCCE Secretary Nelson Chappell.

This summer, too, Christian university students and a minister from Japan participated in an ecumenical work camp at Inchon, near Seoul. They were welcomed by Korean government officials and newspapermen.

The United Church has now been asked to assist in financing an exchange fellowship of two Korean students and two from Tokyo's International Christian University.

Northern Ontario Mission

A preaching mission held recently at **Larder Lake, Ont.**, demonstrated that the influence of the National Evangelistic Mission is still being felt. Missioner, the **Rev. Kenneth Oates** of Woodstock, deeply stirred the congregations and those who came forward to commit themselves to Christ. He made it quite clear that commitment was the beginning, not the end of the mission, and that the follow-up by the minister, the Rev. Clinton D. Lawson, was of supreme importance.

Heads M and M Department

Mr. Charles F. McCutcheon has been appointed chairman of the Missionary and Maintenance Department, succeeding Mr. H. Smith, who resigned because of ill health. Mr. McCutcheon has been for some years a member of the Board of Finance and has served the M and M department. He recently retired from a partnership in the Bankers Bond Investment Co.

Germans Honour Niebuhr

Dr. Reinhold Niebuhr, leading Protestant theologian and writer, recently received the Grand Cross of the Order of Merit from the Federal Republic of Germany, for his support of the American Association for a Democratic Germany which in the last days of the war advocated a humane approach to post-war Germany.

Someone Is Always Sent

One cold winter day, a friend took the streetcar from the east end of the city to downtown. She was shortly joined by an elderly lady, who asked my friend if she knew the whereabouts of a certain street. My friend assured her that she did, and promised to tell the old lady when the streetcar came to it. Being a kindly soul and knowing that this street was near her own destination, my friend got off with the old lady to make sure that she got on the right track. As they were walking to the corner, she said to the old lady, "Weren't you afraid to come out on such a cold, blustery day?"

"No" came the reply, "I was not afraid. I had to come today but I wasn't afraid because whenever I have to come downtown, I get ready, and then before I start out, I kneel down and ask God to send someone to help me. He always does, you see; today He sent you." "Before they call, I will answer."—Isaiah 65: 24.

—Lois Stevenson, Toronto 6, Ont.

Town and Country Meet

The November smorgasbord of the Blackstock **Town and Country Doubles Club** is now a popular annual event, attended by over 400 this year with a net profit of $350.

Blackstock holds the honour of having the United Church's first Couples' Club, known as the Fireside Club, and it was active for many years. In 1957 a new club was inaugurated under the leadership of the minister, the Rev. Philip Romeril. It started with 12 couples and the membership now numbers 21. As this charge is partly in town and partly in the country, the name suggested itself.

The club has catered for weddings and a banquet, held annual spring dances, and the fall smorgasbords at which everybody eats all he wants for $1.75. Proceeds from these events have gone towards drapes and tables and other necessities for the new Sunday school room and recreational centre.

Students from Overseas

Wolfgang Deutsch of Munich, Germany, and **Bertrand Stricker** of Strasbourg, France, students on United Church Ecumenical scholarships, arrived in Toronto recently and are in residence at Emmanuel College.

Mr. Deutsch was educated at Hamburg, Heidelberg and Erlangen universities. He has been an assistant pastor in churches

Students Stricker and Deutsch

in Bayreuth and Munich. In Canada he will do post-graduate work in practical theology.

Mr. Stricker was educated in Strasbourg and at Montpellier, the theological faculty of the Reformed Church of France. He was graduated in June and spent three months as an assistant minister.

At the end of the term both young men will do practical work, either in Canada or the United States, before returning to Europe.

Labour and Management

Central United Church, Calgary, recently carried out an Industrial Thanksgiving Day as part of a plan to bring together labour and management annually on a common basis.

Representatives of both groups took part in the service. They included Frank Bodie, newly-elected secretary of the Alberta Federation of Labour; Chief Justice C. J. Ford of the Supreme Court of Alberta, and Ernest Peterson, managing director of Union Dairies.

At the morning service the minister,

(*Continued on page* 31)

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BIRTHS

HAWLEY—Rev. and Mrs. Morley Hawley are happy to announce the birth of their son, Samuel Jay, on October 24, 1960, in Pusan, Korea.

ROBERTS—To Rev. Theodore E. C. and Martha Roberts, Milner, B.C., on November 9th, the gift of a son, Ernest James Dean, a brother for Ronald, Sheila and Joy.

WERRY—Rev. and Mrs. Robert B. Werry (née Bernice Lazenby) announce the arrival of their son Guy LeRoy at Union Hospital, Cut Knife, Sask., Nov. 9, 1960.

1. HELP WANTED

DUE to the approaching retirement of Rev. O. B. Strapp after 40 years' service to the Church, applications for the position of Principal of the Edmonton Indian Residential School will be welcomed by Mr. C. D. Denny, 9017 – 98th Street, Edmonton, or the Board of Home Missions, Room 715, 85 St. Clair Avenue East, Toronto.

SOCIAL SERVICE WORKER

FOR Metropolitan United Church, Toronto, preferably with some experience in downtown welfare work. Deaconess or social service training desirable. This requirement is for a worker interested in the integration of welfare work with the religious life of the church. Please apply in writing to the Chairman Welfare Committee, 51 Bond St., Toronto.

2. EMPLOYMENT WANTED

CHRISTIAN, older widow, reliable, honourable, good references, desires position as companion-housekeeper in Ottawa. No nurse's training but have thirteen years' practical experience caring for two older people, each in her own home. Box 177, THE UNITED CHURCH OBSERVER, Toronto.

OFFICE manager (male) with proven administrative ability desires challenging position. Fully experienced in all phases of accounting, preparation and analysis of financial statements, internal controls, methods and procedures, office administration. Ability to guide and work with people in harmonious manner. Box 180, THE UNITED CHURCH OBSERVER, Toronto.

2A. PULPIT VACANCIES

BELLEVILLE (Ont.) suburban charge, vacant July 1st, a 3-point charge serving a rapidly expanding area of suburban Belleville. Modern manse supplied. Ministers interested in the challenge of a growing congregation contact Mrs. Eric Hiltz, 95 Prince of Wales Drive, Belleville, Ontario.

CHAMPION (Alta.) and Carmangay 10 miles distance, hard surface road – 2-point charge. Salary and car allowance $4,400.00; manse at either place. 40 miles north of Lethbridge. Write R. A. Maxwell, Secretary Pastoral Relations Committee, Champion, Alta.

DAWN MILLS Charge (Ont.) Kent Presbytery, three-point charge 4 miles from Dresden. Furnished manse, natural gas, vacant January 1, 1961. Salary and transportation above minimum. Direct inquiries to W. E. Hopper, R.R. 1, Thamesville, Ontario.

FINCH (Ont.) three-point charge, comfortable parsonage, oil heated, new garage, close to High and Public Schools. Salary $3,500.00 plus $500.00 car allowance. Interested ministers please contact Mrs. Johnson Ouderkirk, Berwick, Ontario.

KENT Presbytery – St. Paul's 3-point charge, 4 miles from Chatham, pulpit vacant January 1, 1961. Would consider applicants for that date, or will hold till June. Well equipped manse, close to schools. Write Secretary, Ian Maynard, R.R. 3, Chatham, Ont.

LYN (Ont.) Pastoral Charge—vacant Nov. 1st. Furnished manse, oil heated, 6 miles from Brockville, near Kingston. Paved roads, modern schools. Contact A. J. Hudson, Clerk of Session, Lyn, Ont. Telephone Brockville D.I.2-6518.

MIAMI (Manitoba) United Church pulpit vacancy; minister required July 1st, 1961. Three-point charge, minimum salary, adequate car allowance. Inspection invited. Please contact Mr. Sydney Cox, Miami, Man.

MONKTON (Ont.) 3-point United Church charge vacant July 1, 1961—present minister retiring. Comfortable oil-heated manse—new minimum salary paid. Interested ministers please contact Mr. R. E. Tapp, Monkton, Ont.

2A. PULPIT VACANCIES—Continued

MOOREFIELD, Ontario. Due to our minister receiving a call to Toronto effective January 1, 1961, our pulpit is vacant as of that date. Any minister interested in this charge please contact Garfield Kopas, Box 384, Moorefield, Ontario. Salary $3,650.00 plus $600.00 travel allowance.

OTTAWA, Ontario—First United Church requires a minister to assume duties January 1st, 1961. Salary and car allowance $5,500.00, also provisions for cost of light, heat and telephone in fully furnished manse. Please address all inquiries to Mr. G. B. Durant, Secretary, 345 Whitby Avenue, Ottawa, Ont.

OTTAWA—Western United Church pulpit vacant as of November 1st, 1960. Salary $3,500.00, car allowance $600.00, fuel allowance $200.00. Fully furnished manse next door to church. Interested ministers please contact Mr. B. I. Wallace, 908 Innswood Drive, Ottawa 3, Ontario, Secretary Pastoral Relations Committee.

ROCKWOOD, Ont., 45 miles west of Toronto—2-point charge, vacant Feb. 1, 1961. Two churches only 4 miles apart—by paved road. Above minimum salary plus car allowance and pension. Comfortable, brick, oil-heated manse. Public School in village—High School bus past the door. Kindly direct your inquiries to A. G. Wheeler, Secretary Pastoral Relations Committee, R. R. 1, Guelph, Ont.

ROTHESAY, N.B., a suburban congregation of 300 families. Excellent Schools. Stipend $5,000.00 and furnished manse. Vacancy January 1961 in a growing congregation with an Education Centre building programme in progress. Address reply to—G. E. Maddison, Box 181, Rothesay, N.B.

ST. BONIFACE, Man., Windsor Park United—large new area, wonderful opportunity, requires minister June 30th or sooner. Address inquiries to Mrs. D. Robinson, 816 Autumnwood Drive, St. Boniface, Man.

STOUFFVILLE (Ontario) United Church, pulpit vacant July 1st, 1961. Town of 3,000, near Toronto. Please write to Mrs. James McCreight, Secretary, Pastoral Relations Committee, Stouffville, Ontario.

SUTTON WEST (Ont.) two-point charge, furnished manse, oil heated, close to High and Public Schools – salary $5,000.00 including car allowance. Please address inquiries to F. A. Johnson, Box 217, Sutton West.

TORONTO—Grace United Church pulpit vacant July 1, 1961, due to minister retiring after 16 years. Beautiful church, excellent manse—10 minutes' drive to the University of Toronto. Interested ministers please write to D. R. Holden, Recording Steward, 2071 Tolman Road, Port Credit, Ont.

4. PULPIT SUPPLY AVAILABLE

AMERICAN retired Baptist minister, age 60, available January 1 for pulpit supply in Ontario. Contact Rev. S. W. McKalls, 137 Boullee Street, London, Ontario.

5. CHOIR PERSONNEL

INQUIRIES invited regarding position of organist-choirmaster. Three active choirs. Private teaching possibilities. Give detailed information to Music Committee, Grace United Church, Box 568, Gananoque, Ont.

ORGANIST and Choir Director required for Wesley United Church, Pembroke, because of former organist's unexpected death. Three-manual Casavant Frères Organ. Growing community with good opportunities for private teaching. Salary $2,600.00. Apply to E. J. Martin, 424 Supple St., Pembroke, Ont.

5A. CHOIR AVAILABLE

THE Trinity Male Chorus of Kitchener, Ontario, are accepting concert engagements composed of religious and secular numbers. Address correspondence to F. E. Morton, Box 95, Kitchener, Ont.

7. CHURCH SUPPLIES & EQUIPMENT

CHURCH LIGHTING SPECIALISTS

DESIGNS and estimating free. The Colonial Lighting Co. Ltd., Box 192, Port Colborne, Ont.

CHOIR GOWNS

WESTERN Canada's leading manufacturer of Gowns, Collars and Hats. Samples sent without obligation. Mallabar, 375 Hargrave St., Winnipeg.

8. ORGANS, MUSICAL INSTRUMENTS

PIPE ORGANS. Churches considering the purchase of a pipe organ are invited to see and hear our demonstration pipe organ. New Pipe Organs, one manual and pedals, from $2,775.00. Two manuals and pedals from $3,640 and up, sales tax included. Rebuilding and remodelling. Plans and estimates free. South East Organ Company, 33 Harrison Avenue, Port Credit, Ontario.

8. ORGANS, MUSICAL INSTRUMENTS—Contd

WURLITZER Electric Organ for sale—12 years old, original price $4,500.00. Reason for selling, replacing with a 32-stop pipe organ. Can be inspected or played at First United Church, St. Thomas. For further information or specifications write L. E. Nichols, Chairman Building and Property Committee, First United Church, St. Thomas, Ont.

8A. STAMPS

50 different Indian States and India, only 10c to approval applicants. Stamps of all countries on approval and list of 1,200 different packets. Regina Stamp Mart, Box 464R, Regina, Sask.

GIGANTIC Collection Free. Includes triangles, early United States, animals, commemoratives, British Colonies, high value pictorials, etc. Complete collection plus big illustrated magazine all free. Send 5c. for postage. Gray Stamp Co., Dept. UC, Toronto, Canada.

MAGAZINE with world-wide circulation. Pamphlet free explaining how you may exchange your surplus stamps with members by joining: Stamp Collectors' Exchange Club, Arkona 25, Ontario.

SMALLEST Stamp, Lundy triangle, Spanish Colonial tropical included in our quality packet 10c. with approvals. Worldwide, 31 Rowe, Oshawa, Ontario.

9. ARTICLES FOR SALE

STACKING CHAIRS AND TABLES

ALSO Folding Chairs, Banquet Tables, Pews. Very reasonable prices. H. H. Freeman & Co., c/o Box 72, Sta. "T", Toronto 19.

$1.00 Will Kit, includes legal will form, duplicate will, envelope and information booklet. Postpaid. MAILING SERVICE, Box 182, Smiths Falls, Ontario.

CHURCH GROUPS

RAISE money for special projects selling Child's Prayer Plate and matching Mug. Designed by a minister to teach pre-school children to say Grace before meals. Children love them. Write for new low price list to Canadian Art China, Collingwood, Ontario.

FOR
— NESTING CHAIRS
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contact your nearest GENALCO dealer. If there is not a dealer in your area write directly to GENALCO. All GENALCO products carry 10-year structural guarantee. GENALCO LTD., 952 - 958 Queen St. West, Toronto 3.

9A. CARPET BALLS

THE SUPERIOR "Henselite" Carpet Balls and Carpets, for Churches, Fraternal Societies and Clubs are available from The A. A. Langford Bowls Co., 424 Wellington St., London, Ontario.

10. ARTICLES WANTED

WANTED TO BUY—Clerical gown in good condition in a material which does not crease. Small inner sleeves, about size 18, height 5' 5". Write Box 179—THE UNITED CHURCH OBSERVER, Toronto.

WANTED—Two Canadian Hymnals with notes in good condition, for Sunday School. Contact Howard Walker, Zephyr, Ontario.

11A. TOURS AND TRAVEL

EUROPEAN EASY-LAZY SPRING HOLIDAY

with Marion Walwyn, visiting—Morocco, Majorca, Sicily, Naples, Amalfi Peninsula, Capri, Rome, Florence, Venice, Vienna, Salzburg, Innisbruck, Lucerne, Paris. Sharp's Travel Service Limited, 8 Adelaide Street West, Toronto—EM. 4-0226.

TRAVEL—Domestic or International—Business or Pleasure. We make all reservations and arrangements. All tickets at Transportation Company prices. Stewart N. Thompson, General Manager, Travel Headquarters, 5730 Cambie Street, Vancouver 15, B.C. Your headquarters for Travel Anywhere.

12. GUEST HOMES

"COUNTRY ACRES," Armitage, Ontario, select Guest Home offers permanent or temporary accommodation for older people. Must be in good health. Excellent food. Phone Newmarket TW 5-4385.

15. FOR RENT

COMFORTABLE rooms—central Toronto location. For retired ladies in good health – non-profit organization. All home privileges. Room rent $25.00 monthly. Contact Mrs. Hofmann, WA 3-2632.

20. ACCOMMODATION AVAILABLE

HOME FOR SENIOR CITIZENS

COMFORTABLE accommodation in attractive Christian atmosphere is available for ladies and gentlemen. Apply Niagara Ina Grafton Gage Home, near St. Catharines. Information may be obtained from Mrs. L. F. Beattie, R. R. 1, St. Catharines, Ont.

24. PERSONAL

ARE You Deaf? Many types of deafness and head noises have been helped by Leonard's Invisible Ear Drums. Send $10.00 for complete kit, or ask for free information. A. O. Leonard Company, Dept. F, Box 306, Station F, Toronto 5.

AUTHORS invited submit MSS all types (including Poems) for book publication. Reasonable terms. Stockwell Ltd., Ilfracombe, England. (Estd. 1898).

RUPTURED?

RELIEF and comfort. No understrap. No elastic. No steel. Write: Smith Manufacturing Co., Dept. 135, Preston, Ont.

RUBBER STAMPS — 3 line name and address $2.00; 4 lines $2.50. Business Stamps made to order. Fast service. Stamp Pads and Ink 65c. and 75c. each. Date Stamps, etc. Reliable Agency, Box 5R, Regina, Sask.

PAINFUL TRUSSES ABOLISHED

WRITE for Free booklet explaining rupture and illustrating most comfortable support money can buy. Instant relief and satisfaction guaranteed or money refunded. Beasley's, Dept. 6, 60 Front West, Toronto.

25. SERVICES OFFERED

FOR all types of Church Furniture, Lecterns, Pedestals, Communion Tables, Baptismal Fonts —Bilt-Rite Products, 314 Third Avenue South, Saskatoon, Sask. Free estimates. Phone CH-22225.

GLASS LINERS for Silver Salts - Peppers, etc. Quality silverplating and repairing. Tarnish proofed if desired. Information, estimates free. Raymond Dalton, 54 Raglan Avenue, Toronto 10, Ont. LE. 6-7788.

MAKER of Church Cabinets, Lecterns, Baptismal Fonts, Communion Tables, Collection Plates, Flower Pedestals, etc. Robert M. Dickerson, 133 Avon Avenue, Toronto 9. Inquiries solicited. RO. 9-7185.

TUTORING—by mail. Any school subject. Definite results or no cost to you. Write about your problems. E. G. Moyer, 1126 Haro St., Vancouver, B.C.

2A. PULPIT VACANCY

TORONTO—St. James-Bond United Church pulpit now vacant owing to the death of the minister. Present staff includes an assistant minister, a director of Christian Education (deaconess) and a full time secretary. Write to Mr. D. C. McNeill, Secretary, Pastoral Relations Committee, 5 Crestview Road, Toronto 12, Ontario.

Professional Cards

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NEWS

(*Continued from page 29*)

the Rev. Dr. G. B. Switzer, dealt with fundamental principles on which the brotherhood of man must be built.

The idea behind the plan was recognition that as industry has grown in Alberta there has been a difference of opinion between management and labour, caused mainly by lack of confidence between the two. Therefore, general aims of the programme include: a more Christian approach in management - labour relations; acknowledgment of greater responsibility and opportunity for service; offsetting the purely material approach by stressing the unity of the main purpose, lifting standards of thinking and of living; acknowledgment of the importance of the welfare of employees and their families, of the difficulties of management, and the recognition that co-operation alone will set the best pattern for progress.

The Little White Church

Three former ministers returned to the little white church in **Scotland, Ont.,** for the 125th anniversary. The Rev. Earl Eddy, the Rev. W. A. Burbidge and the Rev. Roger Nunn assisted the present minister, the Rev. L. A. Knox.

This was a time for remembering the history of this congregation and its work, through a written record, addresses and sermons and at a pioneer party.

Anniversary services were also observed at Harley United Church when the Rev. H. C. Burkholder of Toronto was guest preacher.

Churches Get Together

A consultation of the leaders of the eight member churches of the World Council of Churches in South Africa is being held this month at the request of the world body.

"It is not our purpose to convert one another to our own opinions," a statement of the planning committee said, "but as Christians to seek together the guidance of God in achieving a more profound understanding of His purpose in South Africa and for our witness in this land."

In commenting on the conference, **The Daily Mail** of Johannesburg said, "The important thing is that the conference should be held, and held in the Union. In the crisis now confronting South Africa, the churches have an important role to fulfil. If at this meeting they can achieve better understanding and a greater degree of unity among themselves, they will have done something to strengthen the position and the voice of the church. If they can also clarify and reaffirm their view on the religious, social and human issues which this country has thrown up, they will achieve something of significance for South Africa as a whole."

Year Book Changes

Rev. T. A. Carmichael, 6 Crofton Road, Toronto 17.

Rev. Albert Johnson, 167 Highbourne Road, Toronto 7.

Rev. Ewart Culley, R. R. No. 1, Smithville, Ont.

Dates of Boards

The dates of the 1961 annual meetings of the boards and departments of the United Church and the Executive of General Council have been set as follows:

Executive of General Council—February 7, 8.
Board of Evangelism and Social Service—February 21-24.
Department of the Treasury—March 3.
Board of Christian Education—March 7-9.
Missionary and Maintenance Dept.—March 13, 14.
Department of Pensions—March 15.
Board of Finance—March 16.
Board of Information and Stewardship—March 21-24.
Board of Men—March 23-25.
Board of Home Missions—April 3-14.
Board of Overseas Missions—April 17-21.
Board of Publication—April 24, 25.
Board of Colleges and Secondary Schools—April 25-27.
Executive of General Council—May 2, 3.

Dates to Remember

The Department of Evangelism of the Canadian Council of Churches is appealing to the membership of the churches to observe the Universal Week of Prayer, **January 1-7.** They suggest that churches in each community unite in prayer either that week or during the week of **January 18-25,** the Week of Prayer for Christian Unity recommended by the World Council of Churches.

Hymn Slides Available

Mr. F. B. Frost, 68 Hallam Street, Toronto, has some more 3 x 3 hymn slides he will contribute to anyone able to make use of them.

DALHOUSIE UNIVERSITY

offers to provide service on books included in the Patterson Travelling Library to all Clergymen in the Maritime Provinces at no cost except that of postage. For further details write the Chief Librarian,
Dalhousie University, Halifax, Nova Scotia.

Publishing House Notes

Christmas Greetings

THE managers and staff of all Departments of The Publishing House wish to extend hearty Christmas greetings to OBSERVER readers.

We are glad to be of service to ministers and congregations in many ways. We look forward to the continuance of happy relationships in the New Year.

The Book Steward.

Honour *Christ* at *Christmas*

Observe the Season reverently — joyously — gratefully

- Social functions will be happier, unmarred by tragedy or remorse —

- Highway travel will be safer, free from accident or mishap —

If we make *Christmas* not merely a "holiday" — but a "HOLY DAY"

THINK – DON'T DRINK

THE BOARD OF EVANGELISM AND SOCIAL SERVICE — THE UNITED CHURCH OF CANADA
85 ST. CLAIR AVENUE EAST, TORONTO 7, ONTARIO